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Woman's Work for Woman.

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN.

VOL. VIII. APRIL, 1893. No. 4.

"I DON'T thank any one to tell me, 'you are sowing the seed.' The seed has been sown fifty years in India, and if ever there is going to be a harvest it is time to have it *now!*"

To these words of our brother John Forman, as he took leave of us, Bishop Thoburn responded that, after thirty-three years in India, he marks such changes toward the Gospel that he predicts the Presbyterian missions will reap more in five years to come than in the fifty past.

ADVANCE IN AFRICA, is the watchword of the hour. The Gaboon Mission unanimously concurs in Dr. Good's recommendation to move on into German territory back of Batanga, among tribes never yet visited with the Gospel.

The Board of Foreign Missions took action as follows: They authorize the transfer of Kangwe Station to the Evangelical Missionary Society of Paris, with whom Talaguga has been placed already, and, also, any missionaries on the Ogowe who may prefer to remain with the transferred stations. They authorize sending forward three men and opening a first station, at once, and a second within a year. The mission was cabled accordingly, in February. And now, may God unite the heart of our whole Church in this undertaking.

THIS is a call never heard before from the Foreign Board, to keep a "Week of Prayer and Self-Denial" in behalf of our missions. As we read once again the argument and object, John Foster's words, John Milton's prayer, on the little invitation leaflet, do not our hearts move forward in solemn and joyful anticipation of March 19–26 and the blessings to follow after, as close as our own impoverished souls, as widely distributed as the most obscure chapel, the remotest Christian on our farthest field?

MANY are inquiring in solicitous tones about the Treasury. Receipts in February fell below those of last year by $19,194.34; more than $2,000 of this loss is chargeable to the Women's Societies. The sum of $518,533.06 must be received after March 1 in order to present a clean balance sheet on May 1.

"THE Scramble for Places," "Plenty of Candidates for Foreign Missions"—what, what!—strains from Isaiah ring through our brain. How is this? We rub our eyes. "*Plenty* of candidates for foreign missions?" It can't be the *Presbyterian* Board; is it the—the—No, it is a heading in the morning *Tribune*. There are "plenty of candidates" to be ambassadors of our nation to foreign courts.

WANTED: Twenty young ladies to be ambassadors for the King of kings in the foreign missions of our Church. There is at present no "scramble for places." Of the twenty imperatively needed this season, only eight are in sight.

FIVE ladies called for in India. One physician (at least) for S. India, one teacher at Sangli, one in the Training Home at Dehra, two at beautiful Woodstock, where the English language is in use.

MIRAJ ought to be written large. This important city in S. India was occupied as a station last summer by Dr. and Mrs. Wanless. A hospital, half of which with room for thirty beds is for women, was well on toward completion in November. The dispensary has also a consulting-room for women, so there is nothing lacking but the physician herself.

FIVE girls from the Yamaguchi school united with the Church in December. Japanese women take part in the church prayer-meetings of that place.

THIRTEEN girls from the Dehra school, India, united with the Church last year. Seven European pupils boarded in the school and exerted an excellent influence.

SNOW in the Punjab this winter.

THE young Mexican girl mentioned last month who went home from Saltillo school and "showed her colors," has already felt the wind of persecution. The offer of a visit to the World's Fair and expenses paid, if she would adhere to the Roman Catholic faith, was declined and she returned to school at the close of vacation.

NEARLY a thousand operations in one year by herself or under her direction — that's Dr. Mary Niles at Canton Hospital. Her report runs: 6,325 out-patients, 453 in-patients, 211 at their homes, 935 operations. Eleven women were received to the Church from the Hospital. The eight girls in her medical class all teach in Sunday-school. "The usefulness and efficiency of my assistant" (a Chinese woman) "has been an unspeakable relief." Greater accommodations for women in the hospital are required. The girls studying medicine had no place to live except with the patients.

THE friends of the blind girls' school in Canton could scarcely ask for greater progress than has been made in the year and a half since it was started. The girls are able to read anything written for them and some can write. They knit with two needles and one can play a number of tunes. Their blind teacher shows remarkable talent for teaching and gives religious instruction interestingly.

THE thermometer was fifty degrees below zero at Poplar Creek Agency on February 1, and as there were huge snowdrifts, a high wind and roads unbroken, they actually thought they would have to give up the woman's meeting for that day. Miss Miller finds the Sioux there more backward than at her old Yankton.

WHILE mission-trained young men and women sometimes disappoint the hopes of their teachers by selfishly seeking their own advancement, there are delightful examples of a contrary sort.

A Syrian girl from one of the best families in Tripoli, has resumed her place at the common school table and offered her services, gratuitously, to "help pay back" what she has received.

At Bogota, Colombia, the girl in charge of the primary department, though having no one to depend on, financially, sacrificed a good position in a government school on account of her Protestantism.

A young Hindu has been assisting Dr. M. B. Carleton in the leper asylum at Sabathu, at less wages than he could get in government employ, and Mrs. Carleton thinks that "a man who loses sight of the almighty rupee *is* a convert," and rejoiced in his baptism.

HAVING entered upon her second year at Oroomiah, Persia, Dr. Emma Miller proceeded to average twenty-five patients weekly and to become independent of an interpreter in her practice.

GIRLS in the Oroomiah field are having four months' schooling this winter. Miss Medbery, having been placed on the Board of Education, discovered that only three months' school were allotted to girls and five months to boys, for "girls must work in the spring; they cannot go to school." "I wonder," she says, "if people know that ten dollars will keep a school in a village for three or four months. I know the children in Sunday-school would be willing to give up their candy for once and give a school to a whole village full of children."

THE Brazilian pastor at Curityba opened a subscription paper before his congregation to build a new church, and 11,000 bricks were subscribed on the spot and several mechanics offered service. The women, not to be behind, will have a brick society. They have a good lot on which to build and $1,000 in cash.

OUR pair of young ladies at Saharanpur went to Decennial Conference at Bombay and had a "glorious time." Their spirits rose to such a pitch that they even bought a carpet for that house they are going to have. The Conference lasted eight days, 700 delegates were present, every Protestant mission in India being represented.

THE older girls in seven Hindu schools at Lahore, under Mrs. Gilbertson's direction, can recite the Parable of the Prodigal Son from beginning to end.

MISS KING reached Lakawn in Lao land three months from the time she left San Francisco, and spent there the happiest Thanksgiving Day of her life.

THE Woman's Foreign Missionary Meeting, held in connection with General Assembly, will occur this year on May 22, in the Church of the Covenant (Dr. Hamlin), Washington, D. C.

THE International Missionary Union will hold its Tenth Annual Meeting at Clifton Springs, N. Y., June 14–21, 1893.

OUR MISSIONARIES IN INDIA,

AND POST OFFICE ADDRESSES.

Letters should be directed *American Presbyterian Mission* (such a city), *India.*

Mrs. J. C. R. Ewing, Lahore, Punjab.
Mrs. Chas. W. Forman, " "
Mrs. J. G. Gilbertson, " "
Mrs. U. S. G. Jones, " "
Mrs. J. M. McComb, " "
Mrs. J. H. Orbison, " "
Miss Thiede (of Wagah) " "
Mrs. Henry C. Velte, " "
Miss Carrie Downs, Jalandhar, " "
Miss M. M. Given, " "
Mrs. C. B. Newton, " "
Mrs. Arthur H. Ewing, Lodiana, "
Miss Emily Forman, " "
Miss Emma Morris, " "
Mrs. Edward P. Newton, " "
Miss S. M. Wherry (of Jagraon), " "
Mrs. Wm. Calderwood, Ambala, "
Dr. Jessica Carleton, " "
Dr. Emily Marston, " "

Mrs. B. D. Wyckoff, Ambala, Punjab.
Mrs. Marcus Carleton, Sabathu, "
Miss Elma Donaldson, Dehra, N.W.P.
Mrs. W. J. P. Morrison, " "
Miss Harriet Savage, " "
Mrs. Reese Thackwell, " "
Miss Mary E. Bailey, Landour, "
Mrs. E. H. Braddock, " "
Miss Clara Giddings, " "
Miss Clara Hutchison, " "
Mrs. S. H. Kellogg, " "
Miss Jessie Dunlap, Saharanpur, "
Mrs. Chas. Forman, Jr. " "
Mrs. Henry Forman, " "
Mrs. Robert Morrison, " "
Miss Agnes Orbison, " "
Mrs. John Forman, Futtehgurh, "
Miss Mary Forman, " "
Mrs. H. M. Andrews, Mynpurie, "

Miss Christine Belz, Etawah, N.W.P.
Mrs. Joseph Warren, Gwalior, "
Mrs. Hervey D. Griswold, Jhansi, "
Mrs. J. M. Alexander, Allahabad, "
Miss Jennie Colman, " "
Miss Mary Johnson, " "
Miss Margaret Morrow, " "
Mrs. John Newton, " "
Miss Mary L. Symes, " "
Dr. Emma Templin, " "
Mrs. J. M. Goheen, Kolhapur, S.M.C.
Miss Rachel Irwin, " "
Miss Esther Patton, " "
Mrs. R. G. Wilder, " "
Miss Grace Wilder, " "
Mrs. Geo. H. Ferris, Panhala, "
Miss Jennie Sherman, Sangli, "
Mrs. W. H. Hannum, Ratnagiri, "
Miss A. M. Jefferson, " "
Miss Emily T. Minor, " "

Mrs. Wanless of Miraj and Mrs. Janvier of Futtehgurh are not formally connected with the Women's Societies.

In this Country: Mrs. Graham, Wooster, Ohio; Mrs. J. F. Holcomb; Miss Susan Hutchison, Belvidere, N. J.; Mrs. Kelso, Burgettstown, Pa.; Mrs. J. J. Lucas, Lexington, Ky.; Mrs. F. J. Newton, Chambersburg, Pa.; Mrs. G. W. Seiler, Hillsdale, Mich.; Mrs. Tedford and Mrs. Tracy, Wooster, Ohio.

HINDU WOMEN AND WOMAN'S WORK FOR WOMAN.

THE current notion of the degraded and enslaved condition of Hindu women, while partly correct, is misleading. True, they are under the iron-bound restraints of custom, and compared with the freedom enjoyed among Western nations their condition is one of bondage. Nevertheless, it is equally true that within the limits of the home circle they have undisputed liberty, and authority too. Like women in more favored lands, they have the wit and the will to maintain their position and have their way.

I knew a young Hindu of high caste at Lahore, who attended our chapel preaching for years and in private conversation freely admitted his faith in Christ. When urged to make a public confession of it, however, he said he dared not for his wife and mother would turn him out of the house.

A Brahmin Pundit, educated in our Lahore Mission School, was seen by a missionary one day carrying his little boy in his arms. He stopped in front of a shrine at the street corner and placing the tip of his finger in some oleaginous mud in front of the idol (the production of libations of oil with street dust settled in it), he made a mark with it on the child's forehead. This was an act of devotion and consecration of the child to the idol.

"Pundit," said the missionary, "do you *believe* in what you are doing?"

"No," said the Brahmin, "of course not, but I am obliged to do it to satisfy the child's mother."

Other incidents that come under our observation show that the women of India are a power in the land, and their faith and religious zeal are to-day one of the most serious obstacles to the success of the Gospel. For more than fifty years we have been preaching to the men and teaching the boys in our schools, and many who believe are undoubtedly kept back, like my Lahore friend, by the home rule of the zenana.

My conclusion then is, that THE work which demands the most earnest, persistent and prayerful effort of the Church and Mission Board is WOMAN'S WORK FOR WOMAN.

C. B. Newton.

AN ORDINATION IN SOUTH INDIA.

THE Christians of Ayatavadi sent in a petition asking Presbytery to ordain Satuba as their pastor, they agreeing to raise half his salary.

That evening the little, plain, I might say forlorn, mud-brick school-house at Kodoli was crowded as never before. Caste and non-caste people, here and there, in separate groups, and the Christians of Ayatavadi and Kodoli by themselves, men on one side and women on the other. Room hot and close from the heat of the season and numerous little smoking, chimneyless lamps. A native wedding across the street had a most noisy and importunate band playing the

full worth of their hire. It was a little trying to one's nerves, but the occasion was much to us all.

Think of it! Satuba, formerly a "holy man," going from place to place, seeking peace and truth, traveling miles and doing penance; finding in a house a leaf from a Christian book given in Mrs. Hull's school in Kolhapur to a girl who had taken it to a village, probably her mother-in-law's house. Reading it the "holy man" said to himself, "if this is true, then I am wrong, but if this is wrong, why I am right." So, asking where the leaf was found, he went to Kolhapur; sat at Mr. Hull's feet; he and a brother converted; went home; were disowned; lived under a tree; family reconciled and converted. The brother sent to Kodoli, under Mr. Ferris started work there.

Now, here was that "holy man" about to be ordained. When he knelt for the laying on of hands, the band of musicians outside stopped suddenly, and in the impressive silence the exercises were continued. If ever a man had the true zeal Satuba has it and has the presence of the Spirit. To him to live is Christ. His eyes were suffused and his face had a rapt expression that was touching. On Sunday he preached from John 14: 1 and 2, dwelling on the theme of Christ's going to prepare a place and that there would be room for all — all who would accept the Lord. In the afternoon he baptized two infants and administered the Lord's Supper. It was very solemn and impressive.

To-day he was here at Panhala and when Mr. Ferris handed him the church record, before receiving the books into his hands, he asked us to kneel and pray that he might do all right.

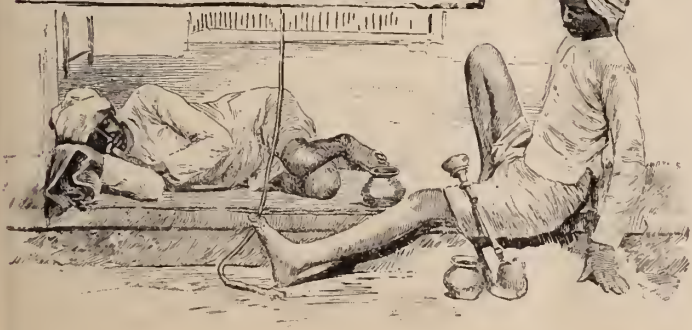
Lucy J. Ferris.

SOME HOMELY FACTS WHICH MUST BE RECKONED WITH.

How appropriate to this season of the year in India are the beautiful words found in Solomon's Song: "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle (dove) is heard in our land." But along with the heavily perfumed air there occasionally comes a warm day, reminding one that summer is drawing very near. One unmistakable sign is the almost incessant cry of what is known as the "brain fever" bird, its note seems to say brain fever so clearly. March, with its blustering, is drawing to a close and suddenly the good housewife thinks of those *awful* punkha frills lying in some old box in the godown or storeroom. They are looked over, and if no mending is needed you give them to your *dhobe* (washerman) with the injunction to wash and iron promptly. Next, the punkha poles are taken out, washed and revarnished, and all the cords, leather straps and wax which will be required for the cord is put in some handy spot—you are ready to have the punkha put up on the first really hot day. Now, if you are particular about the looks of your room, you had better give up a morning from city or zenana work, and see that the punkhas are hung straight, otherwise, when too late, you will find them crooked. Our next duty is to engage *punkha-coolies*. Do not select boys or young men, they are prone to sleep, or to chatter when you are trying to sleep. You will perceive that the coolie on duty in our cut is taking forty winks. He is *not* asleep, as he will indignantly tell you when you wake him up. Near him you see his *lota* or drinking vessel, and his *hookah* or pipe. The man who is off duty is sound asleep stretched out on his mat. Poor fellows! they have a monotonous life. On days when the heat is most intense, they wrap their heads carefully to escape the blasting effects of the hot wind. Each man pulls four hours on a stretch. In some parts of India, during the months of April, May and June, we have what is called the *loo* blowing, when, in order to make life endurable, we must use, in addition to the punkha, the *khas-khas tatti* or scented grass screen. This grass root is brought from the deserts of Rajpútana and Bikanir and a very fine perfume is made from it in one or two cities in India. The screen is made of split bamboos, covered with this grass root, and so made as to fit a door or window tightly. It is saturated with water and then fitted to the door. You employ a man or boy to keep drenching it with water from outside, and then the *loo* becomes to us, sheltered inside, a most enjoyable wind. But when the sun sets and you emerge from your cool rooms, you are distressed to see how nature has suffered. The grass, which sparkled with dew drops in the morning, is all scorched, your geraniums and other choice plants

look as if dead. Shelter them during the hot winds and they will nearly all live to rejoice your heart during the monsoons or the rainy season.

From July to October, the atmosphere will be heavy with moisture, and soon will come the steaming season. I believe the rainy season is the one dearest to the native. He can sit out-doors all day, unless it is pouring. His favorite fruits are in market, the mango, the guava and the Jack fruit; the monkey fruit (a kind of sycamore) and jamuns, a purplish fruit with acrid taste, grows on a large tree with glossy leaves and is hardly ever eaten by Europeans. Vinegar is made from this fruit and given by native physicians to their patients for spleen.



THE "TATTI" AND PUNKHA-PULLERS.

Then, too, this is the season for swinging. Wherever a native girl can put up a swing she will do so. Grinding in this weather will not seem such a terrible task to the poor woman, and very pleasant in the early hours, when no one is astir, will be the sound of the hand mill turned rapidly to the accompaniment of some little song. This is quite the employment for a certain caste who grind for the *bunnias* or store-keepers. They husk all the varieties of *dal* or pulse eaten by the people, grind the wheat for flour, *suji* (a kind of farina) and fine white flour, but the introduction of water and steam mills is doing away with this long-established industry. For a day's hard work at grinding a poor woman will get about two or three annas, maybe less. I know several respectable women who being zenana ladies of good but poor families have to make a living by grinding for their neighbors.

Sometimes when teaching in a zenana I have been interrupted by the cry of "*Le dahi*" (Take sour milk). A woman enters the court-yard with a basket on her head which she places on the floor. Inside the basket is a large earthen jar filled with this thick sour milk and in a very short time all the women will have supplied themselves with this delicacy. It will be eaten with rice and sugar or with *chapatis*, their flat bread. It is considered quite a dainty, and is eaten by the Hindus at weddings. Another class of women, of the gardener caste, often make their appearance at zenanas, with baskets of cucumbers, green chillies and spinach. Then there is the woman of the scavenger caste, who enters to carry off garbage and rubbish and receives from the Hindu lady food which has been set apart by her. The Mohammedan lady will give this only once a week.

I have often noticed what dejected looking women the "rice pounders" are. They are a caste by themselves among the Mohammedans. They take the unhusked rice, clean it, wash, boil and dry it. They pound it in large stone mortars with wooden pestles. The pleasant-faced woman in our cut is not one of them, but a Hindu mother with

HINDU WOMAN POUNDING RICE.

her child, and the whole scene is charmingly natural.

Another class seen in all the bazaars are Mohammedan women who keep cookshops for wayfarers. I never passed one of their places without thinking of Rahab, for, like her, they are often of very doubtful character. The Hindus have their own cookshops always kept by men.

Another class of women, alas, there is, who frequent all the public places especially towards night-fall. You will be struck with their beautiful dress, their cleanliness of appearance, and their brazen looks. One of them once said to me, "I would like to give up this dreadful life, but the love of this," pointing to her beautiful jewelry, "keeps me at it." Ah! how many of our Indian sisters weep scorching tears of shame, because their *once* kind husbands and dutiful sons have been led astray by such as these. Once, a Native lady said to me, "What do *you* know of my bitter sorrow? You have a good husband."

Dear reader in Christian America, will you not pray for these women in far away India? They are sitting in the shadow of death, and unless you send more workers fully equipped for a crusade against sin and wickedness in those sin-darkened homes, thousands will go to everlasting shame and contempt. Pray for your Missionary and for the Bible reader. They need prayer and courage and when you are drinking in the life-giving breezes of the seaside or mountain resorts, remember to pray for your Foreign Missionary at work in the sickly atmosphere of India. She will appreciate your prayerful sympathy. *Louisa M. Kelso.*

A WORKING CHAPTER ON NORTH INDIA.

LAHORE,—13 foreign, 22 native workers.

Total addition to the Church, from both city and district, by baptism, last year, 67 adults.

College, 180 students, of whom 13 Christians. In day schools, 1,000 boys, half as many girls.

Evangelistic work in low-caste villages 10 and 20 miles from Lahore; especially encouraging at Soga and Manihala.

Wanted: A mission bungalow as a base in a true village mission.

LODIANA,—4 foreign, 26 native workers.

Christian boys' boarding school; 94 students; 37 spend a large part of their time in workshops; 17 are communicants. The older boys go out with their principal to bazaar preaching and Sunday-school teaching. Christian Endeavor Society.

City schools for non-Christian boys; 577 pupils; 2 schools for girls.

When it is remembered that nineteen-

twentieths of all the people of India live in *villages*, the new movement in the Jagraon district will be looked upon as an advance. Jagraon, a town of 12,000 to 13,000 people, is 25 miles from Lodiana, the centre of a large village population. Miss Wherry now undertakes evangelistic work among these villages. She is assisted by a graduate of the Training Home at Dehra. They co-operate with Rev. Ahmad Shah, of our mission, whose family is the solitary Christian family in Jagraon. Already he finds some candidates for baptism.

The Khanna district people are low caste, ignorant, needing a vast amount of instruction and guidance. Many inquirers among them. A remarkable school in Khanna is that located in six villages at once, as the boys refuse to meet at any one centre. They number 54. Their peripatetic teacher gets to all six villages every day, gathers the boys under a tree or in any convenient spot, and the length of each session depends upon the number present. They are too poor to go to school all day.

AMBALA,—6 foreign, 21 native workers.

Church calling for a pastor; services conducted by competent members. Boys' high school and three branches; 413 students. No conversions last year. Boarding-house for country boys asked for.

House-to-house visiting among the poor at the cantonments, in which "Jesus has been urged upon a number of souls" by Mrs. Calderwood. She also spent much time instructing four Hindu women who desired baptism; two have received it. She directs two zenana visitors (47 houses) and a Bible woman who accompanies herself in visitation and also proclaims the gospel three times a week at the dispensary.

Dr. Emily Marston, having spent her first year in India in language study, lately joined Dr. Jessica Carleton, thus making it possible to open a purely surgical ward in the new hospital. Rooms which were built last year for ten patients will be reserved for eye cases. The ladies live in Ambala City, near to both hospital and leper asylum. They have a dispensary in the city and conduct large clinics three afternoons in the week at another dispensary out at the cantonments. While alone, last year, Dr. Carleton had 14,600 cases besides her zenana and in-patients. She visits zenanas twice a week, with her assistant, Mrs. Chowdry, and four sections of the city have thus been regularly visited. Mrs. Chowdry conducts a service in hospital every Sunday morning and usually every day, and relieves the physicians of common cases at the city dispensary.

JALANDHAR,—4 foreign and 15 native workers. Rev. C. B. Newton's report begins:

"The air of Jalandhar was refreshing even when the thermometer twice got up to 120, after the damp chilly and changeable climate of New York. The pleasure of being back safe from the perils of the American climate and the perils of the sea; the pleasure of being back among the unsophisticated heathen of India, after seeing a great deal too much of the heathen of America, who would be better if they *were* unsophisticated, was a very great pleasure.

"Nevertheless, I could not but feel deeply the absence of Mr. and Mrs. Goloknath, who were both called away last year. Jalandhar indeed seems strange without the familiar forms of the venerable couple who have seemed to me inseparably associated with this station for 43 years."

Morning prayers and Bible class in the boys' high school, bazaar preaching, itinerating and the Jalandhar Church have all been cared for by the missionary. In respect to the last, the effort has been to develop spiritual life. Dr. Newton thinks if that Church is still a child "it is a child now of about 40 summers, and if not able to stand on its legs the question must in candor be asked, is there not something faulty in the training?"

The people, who have always met in a school-house, now raise 40 rupees monthly toward a house of worship. The Session is responsible for church services during the missionary's frequent absence. They have put new life into Sunday-school by enrolling 100 heathen boys.

Sixty adult converts from heathenism were baptized in this field. Most were low-caste people, but not in abject circumstances. They are carefully instructed before baptism that the mission has neither money nor service to give them. "So far as we can judge, they are not influenced by hope of pecuniary gain." In most cases these Christians have suffered persecution. A spirit of earnest inquiry is abroad in the villages and several high-caste Sikhs are candidates for baptism.

Wanted: To rent a shop on a crowded thoroughfare for bazaar preaching. Cost, 5 Rs. ($2) a month.

Zenanas.—Miss Downs and Miss Given have visited regularly 36 houses having 55 pupils, and 12 houses occasionally. In the latter they get large audiences. At a certain Mohammedan house, a crowd of Hindu neighbors often surrounds them as they sit on the roof un-

der the shade of a tree, "while the nice old mother of the family beams on us over her glasses from the background."

Schools for Girls.—Five of these: one for Hindus, three for Mohammedans, one for Hindu widows; 123 pupils in all. Two other Hindu schools, which the Zenana Society of England are about giving up, will be added to those mentioned. That for widows was opened two years ago; 25 in all have attended. Their teacher notices a great change. "They do not lie to her as they did."

On Sunday morning the little organ goes into the city to a famous Sunday-school held in a courtyard. Day scholars, widows, women who go to no secular school—attendance voluntary, average

present, 70. Three other *Sunday-schools* are "run" on week-days.

Wanted: A good little horse to take the place of one that died in the hot weather, to save time and strength in zenana visiting.

SAHARANPUR,—8 foreign, 15 native workers.
The Church has called a pastor, membership, 87.
Orphanage: 38 boys, all but 3 learning either tailoring or carpentering; 12 other lads, formerly dependent, now earning their livelihood; 12 boys members of Church.
Boys' High School: 7 Christian, 60 Mohammedan, 107 Hindu students.
Theological Seminary: 25 students, of whom 4 were just graduated and at once employed.
Boys' Schools, low caste, 5; scholars, 30.
Schools for Girls: high caste, 11; low caste, 3; pupils, 225.

A daughter of the Secretary of the Municipality is in school, and his is one of the ten zenanas visited by Miss Orbison. The Bible is "the cause of many girls leaving our schools." The young ladies share superintendence of the latter.

Miss Dunlap reports: "In July, one was closed, much to the astonishment of the Pundit. He could not understand why a school so entirely satisfactory as his was to him should not be equally satisactory to me. Of the seventeen girls enrolled not more than five troubled him by coming to school. He was always found sleeping or resting in one corner of the room, while the girls played school in another corner. On seeing us, he would run quickly into the street and after some time return with a kicking, screaming child in his arms and others following with tearful eyes. Finding compulsory education not a success, he tried bribing the girls with large earrings. Bahadur's school had to be closed. . . .

"Of all our work the most interesting was among the lepers. About a mile and a half from the city is an asylum for women. Most of them are old, some almost blind. We visit them once a week. At first they told us it was not worth while to read to them; that the very minute we left they forgot everything. Before the summer was over we found their memories were not so bad, and, on our last visit before going to the hills, they joined in singing *bhajans* for the first time. Looking down at their poor diseased bodies and dirty rags (that day), we thought how little they had to live for, and when we saw their faces beaming with delight because we had remembered to come to say good-by to them, we were both glad we had come to India."

Around Saharanpur is a great field for village work. But ten miles away is Rampur, a well-built city with a high wall, having a Gujar population of 7,000. Miss Orbison says: "Only faint rumors of Christianity have reached Rampur." A helper has been placed there. "A Pundit, the owner of 12 villages, an acquaintance of the Pundita Ramabai, is anxious to have a school for widows." Nagal, on the railroad, 12 miles south of Saharanpur, has become an outstation and a teacher is there. From one spot here, 10 to 15 villages may be counted with 200 to 2,500 souls in each. Kotah is a large town. Ambahta, with 6,000 inhabitants, is an important village centre. Nakur has 5,000; Gangoh, 15,000—a preacher is there; Laknauti has 3,300; Sirsawa, nearly 4,000. Mr. McComb says that the "whole country is dotted with villages swarming with inhabitants." The students who have been sent out into this field to preach "were everywhere well received." "Inquirers are reported" and "from almost every village a call, a *loud* call comes for the primary school!"

Wanted: A house for the young ladies and their assistants in Saharanpur.

JHANSI,—4 foreign, 10 native workers.
Church has a pastor and may succeed in paying one-sixth of his salary. Average attendance, 70.
School in the mission compound has 60 girls; one-half are Bengali, the other half are Christian, Hindu, Mohammedan, Parsi and Jewish. Two vernacular schools for boys in the city and a verandah school at the mission house. Zenanas visited, 44.

Mr. Griswold and his wife, a year ago, spent some time in district work, pitching their tents in the three large towns of Baragaon, Chirgaon and Moth, and, lately, Mr. Griswold, having revisited these places, says: "Workers to tell the story of Jesus in a simple manner ought to be placed at once in these villages."

ALLAHABAD,—9 foreign, 25 native workers.
Jumna High School (boys), 265 students.
Katra (boys), 28 Christian, 54 Hindu, 38 Mohammedan. Their building was burned last May and they have since met in a bungalow.

The hospital had 3,000 new patients last year. Girls' school, 50 boarders. Mrs. Newton's health has been much impaired. The Inspector gave the school a fine name. To manage with a new roof going on in term time was no trifle.

Miss Morrow reports new scholars through "Jeddia" who calls the girls together and taught two pupils in Hindi. "She had a way of utilizing time which some of us might not have thought of.

One of her pupils was the cow-herd and, while the milk was being boiled, Jeddia gave him his lesson. Unfortunately, once or twice the books were laid down and the cow ate them up, but, as I keep a supply on hand, I gave them some more and the lessons went on." A verandah Sunday-school in which the older girls practice teaching had 50 members.

In their winter tour, a year ago, Mr. and Mrs. Alexander reached over 200 villages, and 400 to 500 came to Sunday services at the camp. "Never saw villagers so eager for the Word." Where, before, "the children ran from us and shut themselves into their homes, now, men, women and children turned out to meet us." Inquirers at Bindki and Jehanabad.

Wanted: $2,000 to replace the school-house destroyed by fire.

THE TROUBLE WAS, SHE COULDN'T READ.

While touring, last cold season, Mr. Alexander unexpectedly came across a native Christian woman in a village never before visited by a missionary. She had lived there unknown to any European for twenty-five years, though the widow of one named George who, before the mutiny, was a merchant in Agra. They had received Christian marriage and had lived a few years in this village when the mutiny broke out. Some friendly people gave them protection so their lives were spared,—all their property was destroyed. The troublous times over, George was able to make a living for himself, his wife and children, but after a few years, he died, the children were married and scattered over different parts of India, the mother preferring to live on alone in her old home.

When she first saw Mr. Alexander she broke down completely, weeping, as it seemed to him, for joy. She said that Jesus Christ must have sent him to find the lost sheep—as she knew herself to be. Miss Symes and I had a delightful visit with her. She bought Scripture portions and tracts to give away to the village people, *not being able to read herself*, and promised us that she would allow her light to shine, and not only be looked upon as a Christian in name but be one in reality. She remembers a number of passages from the Bible and portions of hymns, and gave us a clear and beautiful account of the way of salvation, assuring us that her faith and love were firm. We impressed upon her her duty, and told her she might yet have a Christian Church established in her village. We had prayer and singing and then left, but not before she begged us to continue to remember her in our prayers.

I fastened up some pretty picture cards on one of her doors, and she was so pleased with these that she presented us with two pretty baskets such as native women weave. Her Christian name is Mary.

S. P. Alexander.

IN INDIA.

If wishes were horses, or even palanquins, beggars might ride, but even in India, that land of fabled magic rings and lamps, wishes are no more potent than elsewhere; so the prince rides on and the beggar continues to beg, and even were the magic power of western civilization in his hand, without Christianity, the beggar would still sit by the roadside, lifting up his voice and salaaming and calling down blessings on the heads of the most hard and indifferent that pass, in anticipation of the *pice* that are rarely flung to him. The prince with his haughty guard passes on with scarcely a thought of the misery about him, until some fatal day the eldest and favorite son, who is to perform the last funeral rites and light the funeral pyre from his own torch in order that his father may reach rest in the next state of existence, is taken ill. Then the prince casts about for some meritorious act to perform which may appease the irate deities and lead them to spare the life so dear to him. Then the beggars—beggars from choice, beggars because of lameness or blindness or leprosy, and the greatest number from this dire cause, are gathered together in one motley crew morning after morning and each given a handful of flour or grain. A pitiful dole—and yet their presence in this spot and the loud clamor if any one of them is overlooked, testify that many days pass with even less than this. Should the son die, the prince may feel regret that he had not thought of the beggars earlier;

and if he live he may wish he had not spent so much money, for in his heart he cares little for the comfort of these poor creatures.

HIGH AND LOW IN INDIA.

One of the most interesting kinds of mission work seen in India is that done by some English people in Cawnpore for this very class. Each Sunday of the year they hold a Beggars' Service out under the great neem trees which form an avenue in front of their bungalow. "A motley crew," my friends, if ever there was one in the world. Men with only stumps of hands or feet, women bent double with rheumatism, cripples of both sexes crawling on hands and feet, blind and deaf and witless, deformed and insane; all the remnants and tag ends of humanity that have heard of the generosity of the strange English *sahib*, who only asks them to listen to the story of a Great Being, who loves all, even beggars, even leprous beggars. And as the years have gone by this strange, sweet tale has come to have a deep meaning to many of them, to be more than a fairy tale, and they have believed gladly and have been baptized, and they also have come to understand that Christmas, the great day of the white-faced *sahibs*, has a better meaning, even, than the warm coat or blanket and the extra allowance of grain and flour given to them. And thus the blind are given the best of sight and the deaf are made to know and the hearts of the lame leap for joy. *Ellen B. Maxwell.*

"THE idea of missions in Persia," writes one, "is æsthetically pleasing. The past history and one-time glory of Persia halo it. Practically the difficulties are great. New ideas are grasped slowly. One generation, two, of careful, patient instruction must needs be. A sensitive conscience is not molded in a day. Not even in June is it easy for the heart of a Persian to be true. Right and wrong, crooked and straight—what are they to him? One expects to find the occupants of houses built off the perpendicular a little askew themselves."

SUNDAY ROUTINE OF ONE MISSIONARY IN INDIA.

5.30 A.M.	Prayers with the school-boys.
6.30 "	City Sunday-school for heathen boys.
9.00 "	Sunday-school in the Mission Church.
	Breakfast.
	Service with household servants.
	One hour special Bible instruction for young converts.
3.00 P.M.	One hour in the schoolroom with boarding-school boys.
5.30 "	Regular church service.
UNTIL 8.30.	Preaching in the city chapel, attended only by heathen.

(The above was casually communicated by the missionary's wife, in a letter.)

JHANSI.

THE beginning of our missionary work in Jhansi, a city in the very heart of India, dates from the year 1886. The morning following our arrival, we made a visit to the fortress, which, built on a rocky eminence, commands a fine view of the city and surrounding country. Within the city's encircling walls were seen tanks and trees, as well as temples and numerous prominent buildings. Outside were artificial lakes and gardens, and in the distance we saw the pleasant-looking dwellings occupied by the European residents, while here and there picturesque hills rose abruptly out of the plains. Looking out on the fair scene, we thought of the important part this city and fortress had played in the Indian mutiny.

At the breaking out of this terrible mutiny in the year 1857, the widow of a former Mahratta ruler, because of a grievance against the British Government, incited to rebellion the troops ostensibly enlisted for her own protection. The European residents who in this time of sudden peril had been unable to make their escape, were brutally murdered, men, women and innocent children. She who had permitted, if not instigated, this foul deed, then persuaded the people to proclaim her Rani of Jhansi. She fortified her city and raised an army, resolved to defend herself and her people against the British power. But so daring an act of rebellion as that of which she had been guilty, and a crime so terrible could not pass unnoticed, and in the spring of 1858, Sir Hugh Rose, a General who had never known defeat, supported by a large army, was sent to retake Jhansi. The Rani left her palace and fled to the fortress at the beginning of the attack, and it was said that, under an awning stretched over one of the large towers, above which floated a red flag, she sat watching the progress of the siege. Within the fortress women were seen working at the batteries and distributing ammunition.

A breach was at length made in the walls by the besiegers, and feeling that her cause was hopeless, on the night of the 4th of April, accompanied only by a few attendants, the Rani stole away, and her departure was the signal for a general retreat.

But though driven from her stronghold, the brave Rani did not lose heart. She rallied her troops, and strengthened by the help of two other noted rebel leaders, fought several battles and, at length, attired as a cavalry soldier, marched against Gwalior, the capital of one of the most powerful among the princes of India. The Gwalior troops went over to the Rani, and the Prince himself fled to a neighboring city for protection. The Rani then seized the fortress, and took possession of the arsenal and the treasury.

But Sir Hugh Rose and his victorious army were in pursuit, and Gwalior was retaken. In a skirmish which ensued outside the city the Rani was killed. Her body was at once taken to the rear and cremated, according to Hindu custom.

To a city with a record of the saddest character as well as the most romantic in connection with the Indian mutiny, we went to lay the foundations for missionary work. How we won our way to the confidence of the people, how in a manner strikingly providential a home was provided for us, how Christian helpers were raised up, with the means for their support, how schools were established and zenana doors swung open to receive us and how, at length, a beautiful and commodious house of prayer was dedicated to the worship of God, built on a site close to the great palace once occupied by the

Rani of Jhansi, is a story too long to be told at this time.

We will pass over a period of six years. At eleven o'clock on the morning of January 2, 1892, the girls from the city in attendance upon our day-school assembled, according to the custom of previous years, to receive the gifts we had for them. They came in gay attire, each little maiden looking like a bit of veritable rainbow, the heathen girls wearing many ornaments, rings in the ears, the nose, and upon the toes as well, heavy silver anklets, bracelets on the shapely arms, chains about the neck and ornaments in the hair, every face bright with happiness. The visitors present were entertained by songs and recitations. Then the children came forward as their names were called to receive their gifts. The dear children in America whose deft and willing fingers had dressed the dolls given on this occasion, would have felt abundantly repaid could they have seen the brown faces glow with pleasure, as the little eager hands were out-stretched for the coveted gifts. As each child with a graceful salaam left the schoolroom, she received at the door a small parcel of native sweetmeats and an orange.

Scarcely had the girls been dismissed to their homes and the sound of their happy voices died away, before another sound, and this too a joyous one, burst upon our ears. Looking out, we saw streaming into the compound an army of boys, one of the leaders holding aloft a banner on whose red ground, in large, white letters, were printed in Hindi characters the words, "God is Love!" These boys belonged to our vernacular schools in the city and were accompanied by their teachers. Under some large trees in the rear of the mission bungalow, the procession halted. Several Christian hymns set to native airs were sung, after which the boys were examined in a simple catechism used in the schools, in which much Christian truth is embodied; and they acquitted themselves creditably.

A kind English friend at our request had sent two elephants for our use on this occasion. After the recitations and the singing, these huge creatures, at the command of their keepers, knelt, while a ladder was placed against their sides, and those who desired to avail themselves of the distinguished privilege of a ride on the back of a lordly elephant, mounted, in turn, to their places. This interesting part of the entertainment over, each boy received the gift provided for him; then salaaming impressively to the small but appreciative audience, returned to his home within the city walls.

THE FORTRESS AT JHANSI.

We were now ready for a third reception, crowding as much as possible into one day, because some American friends, who were our guests, could remain only a short time.

Our Hindu friends may call upon us, but social intercourse is constrained, because of the terrible bondage in which they are held by caste. We cannot offer them even a cup of cold water, lest, ceremonially, they should be defiled. The Parsis, however, are unfettered by caste distinctions. They are descendants of the Persians who came to India many centuries ago, to avoid Mohammedan persecution. Because of their reverence for fire, they are sometimes called fire-worshipers. As a people, they are shrewd in trade, and are distinguished by the attention they pay to education, especially to female education. Their women are not secluded, as are high-caste Hindu women, but walk about unveiled. We had invited to meet our American friends and to take tea with us, several Parsi ladies, and had asked them to bring their children. Our guests came early, some of them in fine conveyances and gaily and even elegantly dressed, their feet

encased in satin slippers, and the *chadars* which they wore, after the manner of Hindu women, were of delicate shades, and, in not a few cases, exquisitely embroided by the skillful fingers of the wearer. After a little time spent in social intercourse, tea and cake were brought in and later we had music, the Parsi children taught in the school and one or two of the Parsi ladies who knew English, uniting in the singing of Christian hymns. When the shadows of evening came on, our bright-robed, pleasant visitors took their departure.

Two days later, we welcomed another company. This time it was not a ladies' tea-party, but with the wives, mothers and sisters came the male members of the household, for to this entertainment Christians only had been invited. The people of India are very fond of music, and singing is always introduced when Hindustani visitors are present. Hymn after hymn was sung, to the great enjoyment of our guests. Then on one of the broad verandahs refreshments were served, and soon after our guests began to disperse.

Two months from this time, our beautiful, new church was dedicated, and on this delightful occasion, sharing our joy, English friends who had helped us in many ways in our work were present. With the Christian natives and the Europeans present were also many Hindus and Mohammedans. These were made to feel at home in the house of God, and we rejoiced to see our new sanctuary thus filled.

Could we on that first morning spent in Jhansi have looked forward to this day, how would our hearts have been filled with rejoicing! With thankful hearts, we exclaim, "What hath God wrought!"

Helen H. Holcomb.

REPORTS FROM SOUTH INDIA, 1892.

KOLHAPUR BIBLE WOMEN.

I STARTED out this year with the idea that, as I was giving up the charge of the girls' boarding-school,* I should soon be a High Private—perhaps a Free Lance, in the mission army. It is true that I had some work assigned by the Mission but I fancied this would not take all my time, and I hoped to carry out some of the schemes that have been fermenting in my mind for years. It has all been very different from my plan.

With great pleasure I report the work of the Bible women. Two of them, Poonabai and Radhabai are childless widows. They have passed the annual examination in our Bible Women's Normal Class for four successive years and, with another young woman, were formally set apart to this work at a special service, when Dr. and Mrs. Gillespie were here.

We districted the city, allotting two wards to each day. They had acquaintances in most of the wards to begin with, and one house after another opened to them. Poonabai's concertina assured them a welcome and an audience in many a place where the women are not secluded.

But one ward was for months an exception. Not a house opened to receive them though they passed through every week looking wistfully for an entrance. At last, in July, a woman who had become acquainted with them during their weekly visits to the hospital, where she was for a time a patient, recognized them in the street and invited them to her house. Through her, two other good houses in that ward have been opened to them. They have now twenty-two regular visiting places in the city and others to which they go occasionally. I have been with them to most of these places and am pleased with the way they work, especially with their simplicity and directness in telling the gospel story.

It seems almost an ideal arrangement to have them go together for the one is in a sense the complement of the other. The elder is the more familiar with the Bible; the younger understands better the Hindu customs and folk-lore. The one argues more; the other explains and exhorts. They often ask our prayers for this and that case and their hopefulness is infectious. Although they have had some discouraging things to bear, being exposed to ridicule in some places and rebuffs in others, they still keep their first enthusiasm.

The third Bible woman, Kashabai, is the wife of the helper at Wadgaon, a small town twelve miles from Kolhapur. She has one child and cannot give as much time as the others, but she has many visiting places and her reports are encouraging.

We have had some delightful women's

* In Miss Patton's care.

meetings. There are ten among the Christians who take turns with the missionary ladies in leading. We have in connection a Bible class for those not able to read.

The fortnightly Benevolent Society is a very popular meeting; the women bringing their little children with them, to enjoy a social time. We have bought a table, table cover and Bible-rest for our church with the money we made. . . .

The little book shop which I superintend is a private enterprise and not by any means self-supporting. We keep school books and stationery also, but the clerk, a lame young man, a Christian, has come to consider that it is a better day's work to sell one cheap Bible than five times the price of it in paper and envelopes.

Anna M. Goheen.

HINDU DAY SCHOOLS, KOLHAPUR CITY.

[The writer, in addition to her own duties in the boarding-school, assumed Miss Wilder's schools from June till the end of the year.—EDITOR.]

Aditwar School.—The Christian woman who had been teacher in this school was married in July, and I was obliged to engage a Brahmin master. He has proved satisfactory. I have been pleased in seeing his interest in the progress of his pupils, and in following out directions. He also joins with the school in singing hymns and repeating the Lord's Prayer, attends Sunday-school and church services and has joined the Y. M. C. A. as an associate member.

I was afraid my older girls would not come if I introduced a young man as teacher, and for a few days they did absent themselves, but, now, school is larger than it has ever been. During the past five months there have been enrolled thirty-eight names, with an average daily attendance of twenty-three. We have five grades.

We think ourselves fortunate in having secured this past month a large, light, and airy school-room, in place of the dark, close one we formerly occupied, and also in having it nicely fitted out with benches, a table and a black-board. These furnishings were a present from the Industrial School in Asheville, N. C. The furniture formerly consisted of a chair and a box.

The Bazaar School.—It is with some satisfaction that I speak of this school. It is considerable older than the "Aditwar" and the girls have learned something of school manners and the importance of study. We rent the same verandah this year as last. I do not know of any place we could get that would answer our purpose better, for we have plenty of room, light and air. There are drawbacks: below us, a wool-worker, the hum of his instruments sounding almost constantly in our ears, and unmusical sounds often rise from the court below.

We have six grades in this school. Total enrollment, sixty; average attendance, thirty-four. The teacher, daughter of a helper, is a very capable young woman and has the love of all her pupils.

VISITING AMONG THE WOMEN.

These schools have opened many homes, where I have begun to visit systematically, and have been kindly received. A number of times, women have asked me to come in and talk to them, as I was passing their house. My first attempt at evangelistic work was during vacation, when I went to some of the nearest villages. I went about twelve times to different places, and each time a crowd gathered. I am not sure that they received much instruction, but they must have understood a considerable part of what I said. Until within six weeks I visited, twice a week, a group of boys and girls on the verandah of a native house, for the purpose of teaching them to read; but more, to teach hymns, verses and Bible stories. Older people gathered to listen to the singing and often remained to hear the story. I earnestly hope some good seed may have been sown in their hearts.

Rachel Irwin.

RATNAGIRI, FIRST YEAR EMPLOYMENTS.

[Parts of this Report and that following are omitted, the substance being contained in a letter from Miss Minor in *Woman's Work*, January.]

At the close of the first year of life in India, one might write much of a country so different from the home land, of people utterly unlike any seen before, and the necessity of becoming accustomed to strange habits of thinking as well as living, in order to know how to do that work for which each of us came.

The greatest obstacle in the way of work has been the strange language. Friends in America said, "You will have an easy time the first year with nothing to do but study the language." In reviewing the year, one could only wish some of them would come and try this

study of the language, and month by month be compelled to sit in one's room from morning to night and learn to decipher the strange characters, and fill one's head to overflowing with queer constructions and translations. I have been fortunate in having a Pundit who not only understood the language, but knew how to teach. . . . I have paid a few visits to the town school, and had begun to teach the girls to sew, but that was much interrupted after the baptism, and has not been taken up very regularly since.

Our Christian cook was anxious to improve his Maráthi, so I have been giving him daily lessons in reading. It has been his great ambition to be able to read the Bible when leading a meeting or when talking with people in the bazaar. The gardener was also infused with this desire to learn, so I gave him a daily lesson. It seemed like "the blind leading the blind," still it was helpful to me as well as to them. I hope the teaching may even reach his eight-year-old wife.

One afternoon, Miss Jefferson and I made a visit to Shirgan, a village about five miles from Ratnagiri. We took with us Gospels and religious books to sell. Our experience was most novel. We had no sooner left our cart, than we were surrounded by the ever present small boys, who showed themselves as full of total depravity as any small boys in lower New York. They constituted themselves a self-appointed escort and, as we went through the streets, heralded our coming with shouts, escorted us to each house and tried to assist us in selling our books. During our entire stay we were surrounded by a large crowd, and had we only been able to speak, would have had a good audience. We succeeded in selling thirty-five books.

In closing my Report, I would say that among the many things in India for which I am thankful are the pleasant associations with Mission friends, and kindness shown by the English people. *Emily T. Minor.*

SCATTERING THE WORD.

Being appointed by the Mission to Ratnagiri Station, I came here in company with Miss Minor in February and was indeed glad to be among the little band of eleven who in March were organized into a Church.

My first attempt at doing a little work was to distribute leaflets and papers to the people on the street. Then Mr. Hannum supplied me with Gospels in different languages, which I attempted to sell. How happy I was the first morning that I tried and succeeded in disposing of eight — four in Maráthi and four in Hindustani. Two Mussulman women invited me into their houses and, although I could not speak a single word of Hindustani, I accepted, and as there were no chairs, a board was laid on the floor and I took the humble seat while men, women and children gathered to see the novel sight. After remaining long enough to see and be seen, I made my salaam and departed longing for the "gift of tongues."

I have made a number of visits to the town and near villages and have sold 285 Gospels — 137 Hindustani, 127 Maráthi, 4 Gujaráthi and 17 English. As a rule I found the Mussulmans more ready to buy than the Hindus. Sometimes the people were eager to buy and said the books were very cheap; at other times they would say with a sneer, "You should give the books away," or "We have no taste for such books."

One morning in the bazaar a Hindu shopkeeper bought a Gospel and then, to show his hatred for its supposed teaching, tore it into atoms amid the laughter of a crowd of on-lookers.

Another day, on my way to a village, I met two men and on showing them the books one was desirous of buying, but the other who carried the money-bag opposed him; but he was not to be turned aside and asked for his money. As words did not avail he used more vigorous means and after quite a conflict got his money, paid the *pice*, and walked off with his Gospel looking very happy.

We can trust God to take care of his own Word, knowing the promise, "The entrance of thy Word giveth light."

. . . . One of the English-speaking young men who read the Bible with me, a promising young Brahmin, said in the class one day, that he did not believe in the Hindu religion and simply followed the customs of his ancestors, because if he did not he would be an outcast; then he asked if a person could not be a Christian without being baptized.

So we see manifestations of the working of the Holy Spirit and believe that many shall be brought to know Christ, not only through our efforts, but in answer to the many prayers of the faithful ones in the home land.

Amanda M. Jefferson.

SINCE the Ratnagiri Reports (p. 104) were written, Miss Jefferson has been ill with typhoid fever. She had a good English physician from the city and an excellent trained nurse, an Eurasian, who appeared on the scene in pink satin slippers and a train, and was ambitious to have her recover before "that other sick gentleman," Mr. Hannum being down with malarial fever at the same time. Both patients were doing well and starting for Mahabeleshwar in the hills, in late January.

ONE of those "public occasions" was at Allahabad. About 300 ladies and gentlemen made the audience, an English missionary from Agra addressed them on "The Educational Progress of the Indian Christian Community," the chairman, the Chief-Justice, followed up the address and then Miss Chuckerbutty, B.A., illustrated the "progress" by rising and proposing a vote of thanks to the chair. They concluded with "Onward, Christian Soldiers" and "God Save the Queen," sung by our Jumna school-girls.

CHANGES WHICH THEIR EYES HAVE SEEN.

MISS CHRISTINE BELZ, whose long experience in India qualifies her to give an opinion, writes from Etawah:

Another woman in the city said to me: "There is not so much worshiping of idols as in former times in this city. In consequence of your telling us about the true God, the women's belief in their gods and goddesses has decreased considerably." I believe this is a fact. There is, near the river, a sacred place where a certain goddess is worshiped by women. I have been there frequently telling them of the vanity of idols and of the worship of the true God. In former years when I went there, I sometimes met with two or three hundred women on the way to this temple to worship that goddess, whilst now I find but very few, so that I do not think it worth my while to go there again, and instead of it go to the city or to some village where I always find plenty of women to listen to the Gospel message.

Last November Munshi Hasan Ali was ordained and installed pastor of the church at Lodiana. He is a convert from Mohammedanism, a man nearly sixty years of age, well educated and of large experience. He has been for some years an elder, and is assistant editor of the Urdu newspaper published under Mr. E. P. Newton's supervision. The paragraphs which follow are quoted from a public address delivered some two years ago by Munshi Hasan Ali:

"If we turn our attention to the Mohammedans of India, who number nearly fifty millions, and compare their ideas of a hundred years ago with the present, we see almost as much difference as between light and darkness.

"Formerly all believed that to spread their faith by the sword was a work of religious merit, and commanded by the Korán. Now they say that *jahád* does not mean to fight with the sword, but simply to *endeavour earnestly* to spread the faith of Islám. In —— I heard a maulvi preaching in the bazaar, and when the time for evening prayer arrived, his audience reminded him that it was now time to leave off preaching and go to prayer, but he replied, 'I am engaged in *jahád*, which is as important as prayer. This preaching is *jahád*. The Christians misrepresent us when they say that a *jahád* is a religious war for the propagation of our faith.' If we ask how this maulvi and others have come to adopt such opinions, the only reply can be, the spread of Gospel light in the land."

"According to the Korán, polygamy and slavery are lawful, but now learned Mohammedans say that though these customs were authorized formerly, it is not necessary to perpetuate them.

"At one time it was considered unlawful to translate the Korán and prayer-books, but now maulvis say that it is right and desirable to translate them into such languages as the people understand. . . .

"And not only is the effect of Christian teaching seen among Mohammedans, but the opinions of Hindus also are changing. A large number of them have given up idolatry, and many meet for worship in buildings erected for the purpose, and in imitation of a Christian house of prayer. In these meetings the Scriptures are often read, and hymns are sung, and a great deal of Christian doctrine is preached by men still calling themselves Hindus.

"When we see so much progress can we lose heart? By no means. The Gospel will triumph. India will submit to Christ."

LEPERS AT AMBALA ASYLUM. FROM A PHOTOGRAPH.

A VISIT TO THE LEPER ASYLUM, AMBALA.

[DR. JESSICA CARLETON and her associate, Dr. Emily Marston, give the lepers medical attendance three times a week, and a daily religious service is conducted by Mr. Wyckoff. A school organized among them is taught by a Christian leper. Since Mr. Bailey wrote the account following, the lepers' gardens have been enlarged; tanks for bathing have been completed, adding greatly to their comfort and cleanliness; and the "Prince Albert Victor Memorial Ward," for which money was contributed by Native gentlemen at a public meeting, has been built.]

November 25, 1890. Arrived at Ambala City station at 10.35 this morning, and was met by Mr. Wyckoff, of the American Presbyterian Mission. Immediately after breakfast I called upon Dr. Jessie Carleton and Miss Janvier,* and visited the Leper Asylum with them. I found many old friends and was warmly welcomed by them. There are thirty-eight inmates, of whom twenty-one are men, and seventeen women. There are no more rooms for men, but four more women can be accommodated. A new barrack should be built and bathing accommodation provided as soon as possible.

I have heard of, and met with, some very interesting cases here. A man named Ganga Rám arrived at the railway station a short while ago, not knowing that he was a leper; but some of the officials noticed him and insisted on his leaving the train. He soon found his way into the asylum, where he was kindly received; but the poor fellow got much worse and soon died. He used to attend the Christian services as long as he was able, but at last became too bad to do so; whereupon the Christian lepers consulted together and moved the services near Ganga Rám's house, so that he might hear the gospel regularly. The Christian lepers are very thoughtful for others, especially the helpless, and do all they can for them. A leper has just died who came with his wife some time ago. She was a leper when they arrived, he was not; but he would not leave her but attended to her lovingly, and at last caught the disease himself. They were both Christians; she is still in the asylum. There is a poor idiot lad here who has been watched over

*Now Mrs. M. B. Carleton.

by the lepers many years in the most tender way. Some time ago there was an attempt to remove him from here, but the poor fellow was so overcome that it was pitiable to see him, so he was allowed to remain.

There is an old Christian leper here who leads the singing with great gusto. It is quite a treat to sit and look at his bright, happy old face. His name is Rattia. There is a man named Dasaundhi, who worked at his trade of leather-dressing and shoemaking for eleven years after he became a leper, and then, becoming too bad to work any more, came to the asylum.

Miss Carleton and Miss Janvier, who constantly visit the lepers, seem to have the happiest influence over them. Several have small plots of ground which they cultivate. I found five lepers who were learning to read. This is Miss Janvier's department; while Miss Carleton has the medical supervision. She is very kind and gentle, as well as successful, in dealing with these awful sores and ulcers. Mr. Wyckoff has the spiritual charge and general superintendence of the asylum.

November 27. Before breakfast Mr. Evans, Mr. Wyckoff, and I went over to hold morning service with the lepers. Mr. Evans gave them a most impressive address in Hindi. He was listened to with rapt attention and the lepers were very much touched when he asked them what had any of their own co-religionists done for them, and what had the people of Christ done? There were twenty-eight lepers present. Mr. Evans got them to sing him a bhajan, and then he sang one for them. At the close, having said that he was pleased to hear there were as many as nineteen Christians amongst them, he pressed earnestly upon those who had not yet accepted Christ the necessity of so doing, when, to our surprise and delight, a man sitting in the front row, a Mohammedan, raised his head and said, "*Sahib ji*" (honored sir), "I should like to be baptized." We spoke with him for a few moments, and Mr. Wyckoff arranged to see him again and examine him more thoroughly.

In the evening I walked over to the asylum alone — the lepers were not expecting me — and on nearing the houses I heard singing, and so asked the *chaukidar* (caretaker) what it meant. "They are having their worship," said he. I went quietly over to where the Christians were grouped, with old Rattia leading the singing, his face beaming. Added to their number was the man who had asked for baptism in the morning, a sure sign that he meant what he had said. The *chaukidar* having brought me a chair I sat down with them, and as I looked from one face to another and studied each carefully, my heart went up in gratitude to God for all His goodness to these poor sufferers. When they had finished singing there was a pause, they were waiting for me; but I said, "No, you just pray yourselves"; whereupon Rattia and another prayed most touchingly, not forgetting the Queen and the Royal Family! Her Gracious Majesty would, I have no doubt, be pleased to hear that she is being thus remembered by a little handful of Christian lepers. . . . .

There are two very sweet little girls here, the children of lepers; they have been taken in charge by Dr. Jessie Carleton and Miss Janvier, and thus are being brought up separate from all leprous surroundings. How well for these little mites having such kind friends; would that we could thus separate all the untainted children of lepers from their afflicted parents, and so give them a chance. — *Wellesley C. Bailey, in "The Lepers of our Indian Empire."*

OUR NEW HOME IN CHININGCHOW, CHINA.

NOAH'S dove was not more rejoiced to find a resting place for the sole of her foot, than were the weary missionaries who arrived at Chiningchow, October 19, 1892. A journey of 500 miles and twenty days on the road, first on Chinese junk, then in ox-carts, lastly by *shenza*, with the usual mishaps and delays attendant upon such a trip, predisposes one to appreciate home comforts. We removed the bells from our mules, and under the cover of darkness entered the gate of the city and silently wended our way along the street, no one the wiser, until we arrived at the mission compound. We were welcomed by the lone family there, with open arms and a good, hot supper.

Early the next morning, we took a survey of the situation. At first, we were impressed with the immensity of the place. This property was owned by a rich man. His buildings covered a space

equal to a New York square. Eighty mouths were fed from his kitchen. This is the Chinese way of speaking; they do not ask how many people you have in your family, but how many mouths. But the man lost much of his wealth in the Tai-ping rebellion, in which he was an active participant. He had to sell a part of his property and now has parted with this. There are three large, separate courts surrounded by houses, besides back courts and servants' quarters, abundant room for three families and a large guest room for receiving the Chinese. The buildings are all one story, but high, from twenty-five to thirty feet from floor to comb of roof, no ceilings, windows all facing into the court, the back walls a blank. They are dark and have a warehouse or barn-like appearance. I find myself looking above for a hay mow; if there were a ladder I should certainly climb up to hunt eggs. I intuitively glance around expecting to see the family carriage, the granaries, etc. The floors of the court are paved with brick; no way of heating the rooms. I think with dismay of winter, spent in this great room. But already flues have been put in. They had to be built inside and in some obscure corner of the building so as not to be visible from the streets, or these ignorant people would say that we were building furnaces in which to roast innocent children, of which we made silver and used their eyes for medicine. There are grand possibilities in these buildings. I have not seen any as substantial in China; good solid walls and plastering, no leaking. By putting in board floors, glass windows, cutting some new doors and windows, with paint and kalsomine, we can make comfortable and even beautiful homes. The Mission got the building cheap and, with repairs, it will not cost nearly as much as to build ourselves, to say nothing of the loss of time and vexation which that involves. We have four rooms ready for occupancy and things begin to take on a home-like appearance.

Mr. Laughlin and family had been here some six weeks before we came. The property was still occupied by the landlord's family. They had many visitors who always wanted to see the foreigners, so that Mrs. Laughlin and Miss Anderson had to receive constantly and thus met hundreds of women of the better class. When we arrived upon the scene the landlord had just moved out and the workmen came in to begin repairs. This, together with a good-for-naught gate keeper, admitted the riff-raff of the street. They piled in pell mell. We literally had to *sit* upon our goods to keep watch, for several days, for things were constantly disappearing. We must endure this and even treat them civilly and allow them to satisfy their curiosity, for, already, had false lies been circulated about the city by disappointed leeches who wanted to fasten on the foreigner and suck his blood *i.e.*, get his money. To insult or provoke these roughs might cost us dear. Much to my disgust, I suddenly found an unenviable notoriety thrust upon me owing to age, not beauty. Being a mother-in-law, the men must call to pay their respects and the old women hobble about to get a glimpse of me, remarking of Mrs. Wm. Lane, "Oh, she is all right, she has her mother-in-law with her." Mrs. Laughlin says she would give anything if she could have *her* mother-in-law. At last, a refuge has been found for that much-reviled class. In far off China, they will find appreciation and a work to do. Come on, mothers-in-law!

Mr. Laughlin daily meets a class of inquirers in the great room, instructing them in the doctrine and in music, has morning and evening prayers, prayer-meeting once a week, services on Sabbath in the chapel. Some twenty attended last Sabbath, three of whom were new faces. About fifteen attended prayer-meeting, including our servants. A boys' school has been started. There is only one Chinese helper. In a week, Mr. Lane will start out with his teacher to visit the country villages and after he returns Mr. Laughlin will go out. Mrs. Laughlin and Miss Anderson are growing restive under enforced inaction, but we dare not venture out yet. If only we had a medical work here, that would be an entering wedge which would speedily open the way to the favor of the Chinese. With a lady physician, we could go right into their homes. You see, dear friends, how much we need your prayers for guidance in this new field, that we make no mistakes, that we be "as wise as serpents and as harmless as doves."

Mary Lane.

And you see, dear friends, how much they need a woman physician at Chiningchow.—EDITOR.

LETTERS FROM THE FRONT.

INDIA.

DR. EMMA TEMPLIN wrote from ALLAHABAD January 3, 1893:

It will be six weeks to-morrow since I reached this station but I have seen so many strange sights and had so many new experiences that I feel as though I had been here much longer.

Miss Symes, I am sorry to say, has been ill since the week I arrived and I fear it will be some time before she will be able for work. She and I are together in our new home and Miss Christian lives next door with her sister.

I began study of the language the Saturday after I reached here and am trying hard to be able to speak to these women. I do not go to the Dispensary every day. Miss Christian, who was for many years Miss Seward's assistant, and Miss Symes have worked faithfully since Miss Seward was called home. Christina, the Bible woman, now goes every day to the Dispensary, and reads and sings to the women as they wait for medicines. They often join her in singing. Last Saturday there were fifty-three patients present; as this is their winter season, I think they do not attend as well as later. I already enjoy this work, and am sure as I learn to talk I shall enjoy it more. I find I have many other things to learn as well as the language — manners and customs of the people, as well. A few days after I arrived here a mother brought her little child, aged seven or eight years, who has been deaf from infancy, and seemed so disappointed when I told her I could not cure her.

In a private letter, MRS. BRADDOCK, who went to take charge of the Woodstock School last fall, gives these glimpses of her surroundings:

Servants here are not given rooms in the house as in America, but have houses such as the common people usually live in, only better, built for them on the school grounds at a little distance from the main buildings. There they can smoke their ill-smelling hookahs and cook their fragrant foods to their hearts' content. You see we do not hire servants here for so much and their board. They would not touch our food after it is cooked for fear of defilement; so they are paid a certain price and board themselves. Our food is all right before it is cooked, so if they can lay hands on any of that they are so much "in." Hindus wouldn't eat with Mohammedans, neither one caste of Hindu with another caste. It is necessary for us to have every kind almost, for each will do only one sort of work. Imagine what a lot of cliques there are! Each one cooks his own food and eats it off in a place by himself. We don't dare to call one of the bearers away from his meal or all the food becomes unclean and he will not go back to it. When he goes to cook his dinner he draws an imaginary line around a certain spot and sanctifies it; then never steps outside of that until he is done eating, or he loses his dinner. A Hindu eats only twice a day, at twelve noon and at eight in the evening, but such a quantity as he does eat at those two times! . . . .

I must tell you of the locusts. They have been here twice before since I came, and last Sunday they came again. The men covered the beds of plants all right but they thought that they would not eat the pease. One kind they did not touch, but two nice patches of pease are no more. The locusts have fine appetites. Then, in turn, the sweepers, almost if not quite the lowest caste in India, eat the locusts. They are not like locusts at home but are just big flying grasshoppers, brown speckled, about as long as your index finger. The ploughed ground looks as though it had little brown sticks almost all over it, but those sticks all take wings when disturbed. I believe they know the difference between a native and a European. The natives hurry around trying, with poor success, to frighten them away, but when I with my white covered umbrella come upon the scene the hoppers rise in clouds before me, with a noise like as a covey of partridges.

I am teaching a man to read his own language when I don't know it myself, and the book that he is reading with me is the Bible, and of his own free will. Who knows, I may be used of God before I know the language to bring in the fruitage of the translator's work; for this man distinctly understands the meaning of the words as he learns to read them. Pray for the success of God's work in this benighted but beautiful land.

CHINA.

HOME AGAIN.

MRS. NEVIUS wrote from CHEFOO, January 4:

We, day before yesterday, had the pleasure of welcoming another missionary recruit,—Miss Snodgrass of Ohio,—who is going to Tungchow to take charge of the girls' boarding-school now temporarily disbanded. Miss Snodgrass had been vaccinated in Shanghai, and in consequence when she reached here she was feeling ill, and has since been confined to her bed: which reminds me to say that it is really most important that out-coming *missionaries should in no case neglect* the suggestion of the Board with reference to *vaccination before leaving the United States.** Exposure to smallpox is inevitable in either Japan or China, and more than one missionary has paid a heavy penalty for neglecting the simple precaution of having been vaccinated at home. A beautiful and very young lady took the disease almost immediately on her arrival in China, and though after a terrible illness she entirely recovered her health, she must bear the marks of it all her life.

It is now nearly three months since our return to China. Our visit in the home land was truly delightful, but it is equally so to be once more settled in our pleasant China home and so fully engaged in work that the days fly past without having a moment for homesickness or loneliness. Our voyage was not a pleasant one. We left Vancouver on the 18th day of September. Had we waited until the next day it would have been the thirty-ninth anniversary of our first sailing for China in the old sailing ship *Bombay* from Boston. We were now on the immense steamer, *Empress of China*, with about one hundred and fifty passengers. Its appointments are very luxurious compared with what we had nearly forty years ago, and we were only thirteen days from Vancouver to Yokohama, but we had storms and head winds the whole way, until within one day of Japan. The deck was so wet and windy that we were obliged to stay in our cabins, and altogether it was a time of much discomfort. On our way from Shanghai here, we encountered the outer edge of the dreadful typhoon in which the steamer *Bokhara* was lost on her way to Hong Kong. We had a fearful tossing and were more seasick than all the way across the Pacific. What a happiness it was on the morning of October 13 to find ourselves safe in the harbor of Chefoo. Soon after we anchored, several of the Chinese Christians came on board, and Mrs. Corbett also, with a most cordial welcome. Sedans were waiting at the jetty, and in half an hour we were up at our place on Temple Hill. The yard full of roses and chrysanthemums gave us a smiling welcome, and open doors and windows invited us in. Within a day or two many friends both native and foreign had been to see us, with greetings so warm and loving that we could but feel how good it was to be at home once more,—journeys, dangers, visits and *missionary meetings* all over for some years at least.

We had some busy weeks getting our house in order for the approaching cold weather, putting down carpets and putting up stoves. Chefoo has a rather severe winter climate, which we feel very much after the furnace-heated houses of the United States. I had the pleasure, as I have so often before, of assisting the new missionaries in their first lessons in the language. They are now quite able to get on with a Chinese teacher, and are making capital progress.

My husband is engaged in the work of translating the Bible, or rather of revising previous translations. At the Missionary Convention or Conference which met at Shanghai three years ago, committees were appointed for this purpose. The versions of the Bible in the *wen-li* or book language, and Mandarin, which have been in use for many years, are all fairly good, but the revisions will certainly be improvements on these. I am very thankful that Dr. Nevius has the privilege of assisting in a work so important, especially as his health will no longer allow him to attempt itinerations in the interior, or the care of country stations. Nor is that necessary now, as younger men and women perfectly well fitted for that kind of work are already engaged in it.

* Sadly emphasized by the death of Mr. Young at Peking.—EDITOR.

ALSO, HOME AGAIN.

MRS. GEO. FITCH wrote from SHANGHAI in December, 1892:

We had a loving "welcome home," and found it very easy to slip into our old places again. During the first few days after our return we had a long succession of calls from our many Chinese friends and heard from them the story of the months while we were away. Not one of the nearly one hundred workmen in this Mission Press had died in our absence, though a few of the church members had entered the gates of pearl.

One of these was a promising young man of twenty-one. His mother and brother, also of our church, never tire of talking of his last sickness and death, and both of them seem more anxious than ever to be about the Master's business. Just before his death he said, "I have no fear, I am trusting in Jesus. But I am trusting just like the thief upon the cross. I have no merit of my own." His brother says, "It has all been a great lesson to me. I used to be so interested and excited over any work I had on hand. I wanted to get it done just so, and all in my own way. Now I think if my brother, who was so young and strong has died, I, who am older and somewhat delicate, may die soon also. I try to do each day's duties slowly and as unto Christ. Then if I die to-day, I am ready to go to Him."

But there is another side to this incident. About two weeks ago I visited the young widow. She is not a Christian, and feels very much the petty persecutions of heathen neighbors. They tell her that the foreign physician who came to see her husband killed him by pressing a nail into the top of his head; that foreigners want the brains and eyes of the Chinese, and it is a dangerous thing to be a Christian. After repeating this and much more to me she said: "I always tell them that what they say is false — that the foreign doctor would not do such a thing. *You don't think he did, do you?*" How my heart ached when I heard this half-anxious questioning. She has not our strong Hope as an anchor to her soul. It was a privilege to comfort her with the Gospel, and I have great faith in her becoming a Christian. She is left with two little girls, and, though she loves them, considers it something of a trial that they are not *boys*. Oh, we happy Christian mothers! As we draw our little girls closer and closer, shall we not breathe many an earnest prayer for the heathen mothers and the heathen daughters in China? Shall we not "*send them the Bible with our love?*"

JAPAN.

ADJUSTING THE HARNESS.

MISS MARY PALMER who went out last October wrote from OSAKA, December 10, 1892:

I shall never forget how beautiful the shores of Japan appeared as they came into view after so many days of water, water, water. I remained in Yokohama six days waiting for a steamer to Kobe.

Dr. Knox of Tokyo and my own Miss McGuire met me at Kobe and escorted me to Osaka. The girls from this school met me at the train and we formed a gay procession, each one speeding along in a jinrikisha drawn by a sure enough human being. I sometimes feel terribly to think a man is actually substituted for a horse to draw me, but the people seem to have no objections to the work, so I am growing accustomed to it.

The missionaries have all given me as cordial a greeting as I could have hoped for and our own little spot in Osaka is already "Home" to me. From my study window I have a splendid view of mountains. We are about three miles from other missionaries. You will wonder if I have been homesick. *Yes, ma'am, I was very homesick* for two days, never so much so before and I think that spell was sufficient for a lifetime. I still have short hopeless periods when I think "Oh, why did I leave old Park College? Why did I not see that my precious mother needed me?" But I am learning more and more every day just what to do at such times and where to look for comfort. . . How precious the thought that I am constantly held before the Throne of Grace by those whose faith has been tested.

I have taken up very little work yet. I teach three classes (in English, of course), and have my Japanese teacher every day. I need all the time I can possibly get to devote to this crooked language.

I will not undertake to tell you much of the people lest I may give ideas of them which I myself may find to be wrong after longer study. I am pleased with the girls in our school. Some of them are very attractive and lovable. Nine are not Christians.

MISS LAFFERTY, after mentioning some particulars of the last illness of Miss West, the temperance lecturer, at KANAZAWA, says:

It is at these times we realize how far out of the world we are. The nearest foreign doctor is 200 miles away. After Miss West had been in bed two days, we began to feel very anxious and wanted to send to one of the ports for a doctor, but she said to wait a day or two. We telegraphed to Kyoto and asked what medicines to give and the reply came naming, with one exception, exactly the same that Mrs. Winn had given. They also said, consult with Dr. Yamada of the Kanazawa Hospital. Dr. Yamada came, but her case was entirely out of his line, as he is a specialist. We then telegraphed for Dr. Miller of Kobe. He said he would come but he could not obtain a passport. Then Mr. Winn decided to ask the governor to telegraph to Tokyo and request them to grant Dr. Miller a twenty-day passport, which they very kindly did. The doctor, however, got here one day too late. He was detained by deep snow, walking a good part of the way from Tsuruga to Fukui. He said that Miss West's disease was incurable from the very first.

We all took turns in caring for her and did not leave her alone a minute. I was with her the day she died, and when she was suffering such agonies, I told her I thought she would soon be with Jesus. She said, "Oh, it is all right, I want to go." . . .

Services were held in the church on Sabbath. The house was filled with people. The governor-general and many high officials were present, besides a great many others who never think of coming into a Christian church. A Buddhist priest came in his elegant purple silk robes and listened very attentively. We cannot but feel that Miss West's death will do a great deal of good in this part of the empire. The Japanese loved her very much.

You have heard me speak of Mr. Atoji, our head teacher; such an earnest Christian. When Miss West's body was lying in the church, policemen and Christians kept guard. Mr. Atoji watched with the policemen one night, so he improved that opportunity and preached Christianity to them for three solid hours. As a result, one of them has decided to put his children in our school. Miss West's remains leave Japan for America on the steamer sailing the 20th of this month.

HOME DEPARTMENT

PROGRAMME FOR MAY MEETING.—SIAM AND LAOS.

"The interest which truly Christian people take in Missions, is equal to their correct knowledge of them."

What is written in the Law? How readest thou? Luke x: 25, 26. Understandest thou what thou readest? Acts viii: 30.

Hymn. Reading of Scripture. Prayer. [What do the Missions ask of the Church at home this year? With remarkable unanimity they BEG FOR PRAYER.—*Woman's Work for Woman*, Jan., '93, p. 4.]

At the beginning of our new working year take a fresh survey of Farther India, and the Siamese Peninsula. See "One Missionary's Itinerary between America and Siam," *W. W.*, May, '92, p. 133.

SIAM STATIONS.—*Bangkok, Petchaburee, Ratburee.*

WORK.—*Evangelistic, Educational, Medical.*

Search Index in *W. W. W.*, Dec., '92, under "Laos" and "Siam." Work in Bangkok, *The Church*, Dec., '92, p. 503, Feb., '93, pp. 114-115. Touring in Nakawn Province, *The Church*, Oct., '92, pp. 323, 324.

NATIVE WORK.—See Index in *W. W. W.*, Dec.,'92. A Nobleman's Gift, *The Church*, Oct., '92, p 323. Government Hospital Work, *Hist. Sketches of Siam and Laos*, p. 19. *Children's Work*, for May '92 and '93.

LAOS STATIONS.—*Chieng Mai, Lakawn, Lapoon.*

Villagers baptized, Chieng Mai, *The Church*, Oct., '92, p. 327, also Jan., '93, p. 30. Hospital at Lakawn, *The Church*, July, '92, p. 44, *The Church*, Jan., '93, p. 3. Among the Karen villages, *The Church*, Sept., '92, p. 228.

NATIVE WORK.—*The Church*, July, '92, p. 41, and Sept., 92, pp. 227, 228.

NEW WORK.—At Rahang, and first school for girls at Lakawn, *W. W. W.*, Jan. '93. Church organized at Pa Pow, N. Laos, and a Moosur village baptized, *The Church*, Aug., '92, p. 147. Moung Praa should be entered now, *The Church*, Feb., '93, p. 95.

MISSIONARY EXPERIENCE.—"Photograph Taken at Ann. Meeting," "A Wedding at Wang Lang," "A Merciful Deliverance," "Famine Scenes." Find by Index in *Woman's Work*, Dec.,'92.

ARTICLES WORTH READING.—"Knowledge is Power," by Dr. Briggs of Laos, "An Historical Sketch of Siam," by Rev. F. F. Ellinwood, D.D., and "The Present Outlook," *Miss. Review*, May, '92, pp. 380, 384 and 388.

We should get inspiration through our Delegates from the recent Annual Meetings. Look especially for latest news in *W. W.*, May, '93, and also in the various Annual Reports for '93, which will be in our possession early in the month.

"The Presbyterian Church should remember, that it is to her *alone* that God has committed the giving of the Gospel to the Siamese and Laos, and that the missionaries and their message are everywhere welcomed and listened to with respect and attention; therefore it may be her blessed privilege, if faithful to her trust, soon to win these lands to Christ."

NEW YORK. *Mrs. Chas. Trumbull White.*

OUR EASTER CALL.

ANOTHER Easter-tide draws near;
Amid fair lilies' bloom,
And violets' perfume,
Again the wondrous story we shall hear,
Of the first Easter morning bright,
That broke the shadows of Earth's darkest night
And with the Marys go
Back to the sepulchre, as so
They early went, in sorrow's true accord,
With spices to anoint their buried Lord.

And we shall share their glad surprise,
As through their blinding tears,
The empty tomb appears!
The angel to their questioning replies,
"He is not here, but risen, as He said;

Seek not the living Christ among the dead."
And then. how quickly grief and fear are gone,
As "Mary!" greets them, in that tender tone!

O friendship fathomless, divine!
The world is not too old,
Nor woman's heart grown cold,
Nor distance from that rock-hewn shrine
Where Love's devotion met its meed, so great,
That the fond memory still
Cannot with rapture thrill
His own, who for His new arising wait.

But, dear Rabboni, speak as well
To all thy Marys *now*,
Let them as surely know
Thy quickening voice, and in thy words,—"Go tell,"
Hear their own high commission, and as swift
Run to obey, untiring bear
The joyful message everywhere,
"Christ lives! Eternal life is sure!" and lift
The veil of hopeless grief from hearts bereft.

Then at this blessed Easter-tide,
Let us who yearn to show
The heart's warm overflow
To Him who rose, Heaven's gate to open wide,
With Him arise and hasten on, to do
The bidding of His will,
Our sacred trust fulfill;
Love's best anointing is a service true.

E. F. R. C.

CHEMICAL RAYS.

THEN there is the notion that *some* things are too hard for the Lord to perform in these days. "Yes," we hear one woman say, "I know God has wrought wonders in Japan and other accessible parts of the heathen world; but how is it possible for us to enter that most inaccessible country of Thibet, separated as it is from India and China by the highest mountain ranges in the world?" O woman of little faith! Cannot He who said "I will make all my mountains a way," go before us into this uttermost part? Satan has made as sure as he can this sepulchre of sin and death, sealing a stone, and setting a watch; but cannot angel hands roll away the stone?

SHALL we suppose that Sarah was never heartsick for the old faces in Haran,—when she went forth with Abraham out from their kindred and their country, knowing not whither they went? But her faith in God never wavered, until there came a day when from behind the tent door in the Plain of Mamre, she heard the angel of the Lord swear to Abraham that she, the childless one, should become a mother of nations. She laughed within herself as she listened and doubted.

"Wherefore did Sarah laugh?" asked the angel.

"*Is anything too hard for the Lord?*"

The listening angels know when we laugh at His word, whether it be openly, as Jesus was laughed to scorn in the house of Jairus, or, unconsciously, as did the eaves-dropping Sarah from behind the tent door.

O, LET every woman who has stood with Mary the mother of Jesus and the other Marys by the cross of Jesus (have we not stood there?) pray that our eyes may be opened to see the great travailing heart of the heathen world, sorrowing without hope in Christ.

O, woman at ease in Zion, lying upon a bed of ivory, chanting to the sound of the viol and anointing yourself with

the chief ointments which you might pour out upon the head that was pierced with thorns for you; do not wrap about you the comforting fancy that the Christ of God will come to be a guest at your home. No! He has gone to-day, as eighteen centuries ago, to be a guest with sinners. If you would company with the Son of God, you must cast aside your garment of notions, rise and follow Him into the very heart of heathendom, where evil spirits tear and bruise human souls. You will find him *there*—rebuking sin, and revealing the mighty power of God. If you lay your ear against the door of India's heart and listen, you will hear one who has gone to be a guest within saying, "I have not found so great faith, no, not in America!"

Lift up your heads, O ye gates of human incredulity; for ye shut out the King of Glory! Your idle fancies resist the eternal verities of a covenant-keeping God. *Laura M. Gemmill.*

SET FREE TO SERVE.

"I HAVE nothing to live for."

Over and over again Mrs. Estey had said these words until she had grown to believe them without a question as to their absolute truth. She had said them to her friends and no one had contradicted her, for all the ties which bind us to this life most closely and tenderly had been sundered, and there was no one now to look up to her with the sweet dependence of a child, no voice to call her "mother."

Five years ago she had counted herself one of the most blessed of women. She had a happy home, with three beautiful children upon whom she lavished all the tenderness of a mother's love. She loved them too much, some people said, not realizing that the love she bore for them was God's own gift to her, and that the deeper love a mother bestows upon her children, all the more interprets God's own love to us instead of hiding it.

Death had come suddenly and stolen away two of her treasures, but she bore it bravely. Her husband and her youngest child still were left to her, and as time passed on, that tender healer of earth's griefs softened the memories of parting and she became happy again. Then her husband was taken, and it took all her strength to rally from the blow and take up life's duties again and keep from shadowing her child's life by her grief.

All her love centred now upon one frail life, and she grew so absorbed in it that she had no time to indulge in any other thought. After a few years, when the little one began to droop like a flower upon which the noonday heat has shone too brightly, the mother's heart was stricken with terror. Surely it could not be that God was going to take away her one ewe lamb, her only tie to life?

The bitter fight with death dragged on for months, each day intensifying the mother's love and making her life alternate between hope and despair, until to her friends it seemed as if death itself could not cause her greater agony. Still, the highest medical skill supplemented by most watchful care held death at arm's length day after day and week after week. As long as there was anything to do for her child Mrs. Estey's strength kept up, but after the precious little form had been laid to rest, complete prostration ensued, and it was only a ghost of her former self that came back to life, too utterly sad and desolate to take up any of her old interests; and there was too much pity in everyone's heart to blame her, while she gave herself wholly up to her grief.

She spent her days either beside the little grave which she kept constantly decked with a profusion of costly flowers, or in turning over the dainty, childish garments in which she had loved to clothe the little form. She wanted to place somewhere the most beautiful memorial that love could suggest, in memory of the life that had been so sweet to her and she decided, at last, that a costly window should be placed in the church in which her darling had often worshiped beside her, and that, up in the quiet city of the dead, a piece of rare sculpture should mark the little resting place. She economized in every way that she might fulfill these plans, for was it not all she could do now? It was her single interest to fittingly commemorate the brief, beautiful life.

An old friend who had been a missionary for years came to spend a few days with Mrs. Estey, and her heart was filled with pity for the wan-faced, unsmiling woman, whose apathy and depression spoke of her bereavement even more

loudly than her black robes. She repelled every effort to attract her toward any outside interest, and, if not rebellious, it was evident that she felt God's hand had pressed very heavily upon her, and that she had missed the blessing of her sorrow.

On the last evening of her friend's stay she spoke of her plans for a lasting remembrance of her child.

"I have nothing to live for now, you know," she ended.

"Oh, my dear, my dear, I cannot let you say that and not tell you all that has filled my heart to overflowing since I have been with you," cried her friend, and then clasping the unresisting hand in her own, she spoke lovingly but earnestly:

"Will you let me say this to you as a message that perhaps God has sent to you, even by such an unworthy messenger as I am? I cannot leave you without saying this for my heart is too full of it, and I feel jealous for God and His glory. Don't say again that you have nothing to live for. God has set you free to serve, and, indeed, the sweetest memorial of your darling's life will be a *living* memorial. If I can only make you see it so, I shall feel as if God has honored me highly in letting me bring this message to you. This world is so full of little children who have not the love which smoothed your darling's pillow, nor the health which should have been their heritage. They are desolate, hungry, unclad,—oh, my dear, while one of these little ones whom you can help is needy, how can you find it in your heart to put a fair, cold sculpture up in the city on the hill? For the sake of the darling whom God let you surround with every comfort and whose sufferings were made as easy as medical skill could make them, can you not lighten the burdens of some other little one? You have learned to minister so tenderly to the wants of a little child. Do you think God taught you that lesson for no purpose? Rather, was He not fitting you to minister to 'any of the least of these' whom He would send to you for care? I know how you love to hide that little mound beneath rare flowers and I cannot bear to say this to you, and yet I cannot keep silent. Did you ever think how much happiness you could give to the living if you should give to them the money spent in that way? Would not the fragrance of your loving effort to make your child's life go on in other lives be a sweeter tribute to her memory than heaping up the blossoms that fade so soon? Do you know that for the sum you spend on these perishable flowers, two little children in heathen lands might learn of the Saviour whom your darling loved from her earliest consciousness, and in whose keeping you know that she is so safe? Your child's life work need not be finished, if, because she lived, little souls are brought out of that terrible Christless darkness into the knowledge of the love of God. You have so much time and so many talents that would make you a power for good, if you could only give your *time* as a memorial. Dear, for your own sake, as well as for the sake of Him who has honored you with this chance to glorify Him in your sorrow, you will find the deepest happiness of life in consecrating your grief, letting it make you more helpful, more swift to see others' needs, more tender in sympathy.

"You are comforted in your darkest hours by remembering that all the loneliness, the pain, the sorrow, is yours alone. Your treasure is safe in the Shepherd's keeping, and you would not bring her back to this sad earth for one moment if you could. Dear, across the sea there are mothers who love as tenderly as you love, and who have seen their children snatched away by death, although they clung to them passionately. Now they sit with empty arms in the veriest blackness of desolation. Can you imagine that, you who are looking forward to taking your child in your love again when a few more years shall pass? For your child's sake, do you not want to send them the knowledge which shall take away the bitterness of death and give them the blessed hope of heaven? I would not say a word against making beautiful the house of God. It ought to be as beautiful as we can make it, but when it is fair enough already and does not need any addition, would it not be a more beautiful memorial of your child to let God's light shine into those darkened mother hearts? Not the most glowing hues of the most costly glass would equal in radiance the glories of the hope and love and trust that would lighten the blackness of hopelessness. Forgive me, if I hurt you, but I cannot bear to see you waste the sorrow which might be such a blessing to yourself and to others. A consecrated sorrow is one of the tenderest, most helpful things in life, and you have so much to

consecrate. Do make a living memorial, for that is more fitting for the sweet life that is going on in eternal life, than a marble which time can mar, or glass which shall fall away in time. Minister to the suffering children in your darling's name, and to mothers in the name of your own motherhood, and then each hour shall see your memorial growing ever more beautiful until it shall end in the beauty of heaven itself."

It was a new thought to the bereaved mother, and it appealed to her as she had supposed nothing could.

Nothing to live for? Nay, *so much* to live for. God had set her "free to serve," and she found service everywhere, and steadily the memorial of the little life went on, in making glad all who came in contact with her, helping every one who needed help, because, once her little child had been in her keeping and was now in the tender care of the Shepherd, while far away in distant lands, into many a darkened soul shone the glory of Christ, making more beautiful radiance than the most glowing colors of costly glass.

H. W. P.

SINCE LAST MONTH.

ARRIVAL.

February 1.—At San Francisco, Rev. Gilbert Reid of Chinanfu, China. Address, Warsaw, N. Y.

MARRIAGES.

January 26.—At Manasquan, N. J., Miss Rebecca Brown, for seven years past missionary at Sidon, Syria, to Capt. Edgar Pearce.

March 1.—Miss Annie S. Geisinger to Rev. W. J. P. Morrison, both of Dehra, N. India.

DEATH.

At Peking, China, by small-pox, Rev. J. N. Young, who joined the Mission in the autumn of 1891. Mr. Young was a graduate of Park College and Princeton Seminary, and his parents are living at Mound City, Mo. The cablegram was received in New York, February 20.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday of the month, at 11.30 A.M., and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

THE Twenty-third Annual Assembly of the Woman's Foreign Missionary Society of the Presbyterian Church (Philadelphia) will be held in the First Presbyterian Church, Erie, Pa., Wednesday and Thursday, April 26 and 27, preceded by a prayer meeting on Tuesday evening, 25th. According to the by-laws, "One delegate may be sent from each Presbyterial Society, each Auxiliary Society, each Young People's Branch or Band." A cordial invitation is extended to the members of Christian Endeavor Societies who may be working with us.

Arrangements have been made with a good hotel, one block from the church, for accommodations to delegates at $2.00 per day and private entertainment is most cordially offered to those who prefer it. All applications for boarding or hospitality must be made, not later than April 10, to Mrs. W. S. Brown, W. 9th St., Erie, Pa.

IT is expected that the usual reduction by the certificate plan will be obtained. All persons at time of purchasing tickets to Erie must ask for a certificate which is to be signed at the meeting and which will entitle bearer to the reduction of two-thirds off the return ticket.

AMONG the missionaries expected to be present at Erie, are Mrs. Holcomb and Mrs. Hull, India; Miss Milliken, Japan; Dr. Mary Fulton, Mrs. Mateer and Miss Noyes, China; Mrs. E. W. Alexander, Persia. Rev. John Gillespie, D.D., will represent the Church Board.

THE attendance of all who can possibly make it convenient is urged at this Twenty-third Assembly and special prayer for spiritual power is asked.

Treasurer's books at headquarters close April 20.

IF the appeals for the *Self-denial* week have proved to be too late for any organized effort in your Auxiliaries or Bands, let individuals observe such a season and be certain to forward their offerings before the close of the fiscal year.

MRS. WM. E. KNOX, mother of Rev. G. W. Knox, D.D., of Japan, has been employed to visit Auxiliaries and Bands within our territory. She is now making the tour of Steubenville Pb'y.

All inquiries concerning her plans may be made of the officers of Presbyterial Societies.

WHEN ordering leaflets delay would be obviated if addressed to "Woman's Foreign Missionary Society"—instead of using officers' names.

COPIED letter may be had from Mrs. Potter, Teheran, Persia.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A.M. Visitors welcome.

THIS is the month for closing up the books for the year. Have we all given, in prayers and gifts, all that last year we promised ourselves we would? Or have we allowed other things to press up and beyond overshadowing the great,

far-reaching work? It is not too late yet to make up our gifts. April 20 is the date when the fiscal year of the Board of the Northwest closes.

OUR yearly Feast draws very near, and we hope that all our auxiliaries are remembering the plans and efforts, and bearing on their hearts to the Throne of Grace those who are to take any part, praying that all may be for the best good.

IT hardly seems necessary to repeat the notice of the Annual Meeting, but we *do* repeat here the address to which the names of all delegates should be sent — Mrs. J. T. Illick, 625 Warren St., Burlington, Iowa.

WE fear that sometimes friends are not careful about paying the *full* amount of postage on letters and packages to our missionaries. Letters are five cents a *half* ounce. If we send one weighing but a fraction over and put on but five cents, thev are required to pay as though nothing had been paid at this end. We heard from one of our missionaries that she had received a package on which she had been required to pay full letter postage, because the sender had carelessly sealed up the ends. This is not right. All should try to be most particular in this matter.

FROM another we learn that Bombay is the only foreign money order office in India. So if one wishes to send such to a mission anywhere in India, the money order must go to the postmaster at Bombay who will then send an "Inland" money order to the person designated.

WE were exceedingly interested at one of our meetings in quite a full report of the Shantung Mission, and especially of Chinanfu, from which we do not hear often. Rev. Gilbert Reid, who has labored there for ten years, presented so graphically the wants, in missionaries and money, for that part of China that we felt we must bend all our energies to filling them.

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

THE TWENTY-THIRD ANNUAL MEETING of the Women's Board of Foreign Missions of the Presbyterian Church, New York, will be held in the North Church, Buffalo, N. Y., on Wednesday and Thursday, April 12 and 13.

Addresses may be expected from Mrs. Mills and Dr. Mary Fulton, China; Miss Fleeson, Laos; Miss Milliken, Japan; Miss Adam, of Scotland; Mrs. Gillespie and others.

Dr. Ellinwood will represent the Board of Foreign Missions and Mr. Wm. Dulles, Jr., will address the Christian Endeavor Societies.

"AT the Annual Meeting those entitled to vote are the officers, managers and honorary vice-presidents, *ex-officio* of the board, and accredited delegates. These shall be as follows: two from the executive committee of each Presbyterial Society and one for every five auxiliaries."—*By-Laws, Article I., Section 4.*

Presbyterial Societies will please arrange that their delegates are appointed in good season and their names and addresses sent by April 1 to Mrs. Halsey L. Wood, Chairman of Committee on Credentials, 53 Fifth Avenue.

MRS. CHAS. R. MILLS of Tungchow, may be addressed for the next few months at 85 N. Cayuga St., Ithaca, N. Y.

THE ladies of Buffalo desire to provide entertainment for all delegates and ask that all who will avail themselves of their hospitality will kindly notify, at as early a date as possible, Mrs. A. T. Brown,* 39 Ketchum Place, Buffalo.

A BAND in New York has recently kept a week of "self denial." Each one gave up some favorite thing and took the money that would have been spent in self-gratification and put it in their mission treasury. That money is to be spent for the benefit of boys and girls in Africa, and the boys and girls here have the pleasure of knowing that their self denial brings joy to lives that are so poor compared with theirs.

THE Bureau of Exchange acknowledges gratefully the response to our request for the use of letters, etc., sent to individuals and societies. We would be glad to receive programmes, exercises or papers prepared for meetings of Societies and Bands; articles (printed or written) on the various forms of heathenism (Fetichism, Devil Worship, Animal Worship, as well as the "great religions," Buddhism. Confucianism, etc.); stories of missionary life or persecutions suffered by native converts; anything bearing upon mission work or the lands in which it is carried on will be welcome. New plans for work or methods of conducting meetings are always helpful.

If you have not time to do more, send us a postal card giving the title of any valuable article you have read and the paper in which it appeared. Anything that has helped you will help some one else.

Please send all such material to Mrs. A. P. Atterbury, 53 Fifth Ave., N. Y.

From Northern New York.

THE TWENTY-FIRST ANNUAL MEETING will be held in the First Church, Saratoga, N. Y., April 19–20.

At the urgent request of the Executive Committee, the ladies of the First and Second Churches have consented to obtain boarding places for those who prefer to entertain themselves; all such are requested to write to Miss Margaret E. Smith, 107 Circular Street. The ladies had expected and desired to provide entertainment for all, and they hope that many of the delegates will give them the pleasure of entertaining them in their own homes. The names of those who will avail themselves of this hospitality are to be sent to Miss M. E. Proudfit, 127 Circular St., not later than April 10. Secre-

* Illness prevents Mrs. Holmes, who was named last month, from acting as Chairman of Hospitality Committee.

taries are earnestly requested to be prompt in the matter of forwarding names of delegates.

THROUGH the courtesy of Mr. J. W. Burdick, General Passenger Agent of the D. & H. C. Co. R.R. delegates paying full fare one way, where the fare is in excess of fifty cents, will be entitled to a certificate for one-third fare in returning. These certificates must be obtained from the Ticket Agent before starting.

Further information in regard to trains and other matters will be given in the *Evangelist*, the *Observer*, and the *Presbyterian*, of April 6.

IT is earnestly hoped that there will be a large representation at Annual Meeting from the C. E. Societies; a part of the programme will be specially arranged for them.

Do not fail to remember this Meeting in prayer at the Auxiliary and Band Meetings which precede it, that there may be an abundant blessing in store for us.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

BUT a few weeks remain until our Annual Meeting, April 26 and 27, in the First Church, St. Louis. Invitations have been sent to all Auxiliaries and Synodical and Presbyterial officers. It is our earnest desire to have a large and representative gathering. A cordial welcome will greet all who come.

We hope to have Thursday, "the great day of the Feast," close with an evening meeting when Mr. Speer and Mr. Garvin will make the addresses. Wednesday will be devoted to business, to practical, helpful conferences concerning our work — and we will have a Bible reading from Mrs. Condict. Pray for the Annual Meeting.

DEAR co-workers, shall we make one last rally, and send still another offering to the Treasury? We are hoping, praying, that we will advance over last year's gifts. Let us give "heroically," if need be — and such giving always brings its own joy.

THE Treasurer's books will remain open until April 10. By that time we hope all Auxiliaries, C. E. Societies, Bands and Sabbath-Schools will send in their gifts. Do not forget the mite boxes.

From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

WE hear that dear Mrs. Hepburn is not idle in Pasadena, but doing the Master's work. She and Mrs. Lowrie have lately attended a very enjoyable all-day district missionary meeting in a country town seven or eight miles from Pasadena. A few days later she spoke to the ladies of the First Church, Los Angeles. How fortunate our Southern California societies are in having these dear workers with them.

Dr. Hepburn writes: "We are greatly enjoying our life here. It is such an entire rest, free from work and care, and with such delightful surroundings of grand old mountains like mighty sentinels watching over us, emblems of the majesty, power and faithfulness of our God and Father."

MARRIED at 933 Sacramento Street — Ah Que, of the Mission Home, to Andrew Kan, of Portland, Oregon.

AH QUE was brought to the Home when a little girl. She called herself Minnie Que because she was so fond of Dr. Minnie Worley, a sister of our Dr. Bailie, of Suchow, China. Mr. Kan was formerly a servant in the family of Rev. Dr. Beers, rector of Trinity Church in this city, and is a member of that church. He is now a wealthy merchant in Portland, Oregon, doing a noble, Christian work; among other things assuming almost the entire support of a Chinese school there. The *Trinity Parish* says of him after describing a Christmas festival of this school: "Nor can we acknowledge too often the deep interest of Mr. Andrew Kan, by whom almost all the expenses of the school are met. After the programme the audience were served with ice cream, cake and candies by the courtesy of Mr. Kan." Mr. Kan dresses as an American and liberally provided for Ah Que's outfit. She was taken to one of the leading stores in the city and given a trousseau which many American ladies might envy. After the wedding the bride and bridegroom left by train for their home in Portland in true American style, in the drawing room of the palace car. May our little Ah Que be a real blessing to her Christian husband and to the Chinese of Portland.

THIS morning as we stood at the window looking at the clear sky and bright sunshine, we were attracted by the sight of girls from the Home going with their teacher to the Park. They were dressed in their gayest robes — for this is the time when they wear their best. Their faces were radiant with joy as they waved their hands to us from the car. On going into the Home a few minutes after, Miss Culbertson spoke of the baby who came to her that morning and said: "Mamma, sing 'Rejoice in de Lord.'" Surely this little one has been sent to the Home to bring joy and happiness.

NEW AUXILIARIES AND BANDS.

ILLINOIS.
Chicago, Central Park Ch.

IOWA.
Oelwein.

KANSAS.
Belleville.

MONTANA.
Great Falls, Bd.

NEW JERSEY.
Cape May, S.C.E.
Rahway, 2d Ch., Juvenile Bd.

OHIO.
Ontario.

PENNSYLVANIA.
Clarksburg, S.C.E.
Curwensville, Little Missionary Singers.
Dravosburgh, Children's Bd.
Emlenton, S.C.E.
Mauch Chunk, S.C.E.
Morrisville, King's Daughters.
Philadelphia, Bethesda Ch., Jr. C.E.
Pittsburg, Ch. of Covenant, Helping Hand Bd.
Pittsburg, Point Breeze Ch., Workers.
Towanda, S.C.E.

SOUTH DAKOTA.
Artesian, Bd.

TENNESSEE.
Knoxville, 4th Ch., Jr. C.E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from February 1, 1893.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Boundary Ave., 27; 1st Ch., S. S., 100; Bethel, 32.13; Churchville, 5; Deer Creek, Harmony (th. off., 27.50), 45.90; Ellicott City, 60, Rose of Sharon Bd., Christmas off., 3.35; Lonaconing, Inf. Sch., 7.72; Taneytown, 5; Baltimore, Mrs. Jane B. Moore, 291, 577.10

CARLISLE.—Harrisburg, Market Sq., Mrs. S. J. McCarrell, 30.00

CINCINNATI.—Avondale (th. off., 33.77), 94.77; Cincinnati, 1st, (th. off., 3.55), 10.70; 2d Ch. (th. off., 27.06), 55.06; 3d (th. off., 30 cts.), 50.30, S.S. 26; 5th, th. off., 1; 6th, 18; 7th (th. off., 102), 132.10; Bethany, 5, Central, th. off., 7.50; Clifton, th. off., 4; Mohawk (th. off., 5) 18.85; Mt. Auburn, 102.72; North, th. off., 9.15; Walnut Hills (th. off., 56.66), 87.91; Westminster (th. off., 6.25), 39.25; Cleves and Berea, th. off., 4; College Hill (th. off., 23), 43, S.S., 30; Delhi (th. off., 9.15), 29.15; Glendale (th. off., 17.75), 48.55; Hartwell, 10; Lebanon, th. off., 42.63, a gentleman, 50, S.C.E., 23; Montgomery, th. off., 13; Morrow, th. off., 16.63; Norwood, th. off., 5.95; Pleasant Ridge, th. off., 2; Somerset, S.S., 4; Williamsburg, 7; Wyoming (th. off., 33.18), 74.63, Little Women, th. off., 1.90; Pres. Soc., col., th. off., 10.23, 1,077.98

DAYTON.—Collinsville, S.C.E., 5.31

HUNTINGDON.—Altoona, 1st, 32.53, Y.L.B., 5, Coral Workers, 2; 2d, 66.50, Y.L.B., 50, S.C.E., Jr., 10; 3d, Arbutus Bd., 23.25; Bedford, 13.60; Bellefonte, 127.13, S.S., 11; Beaver Dam, S.C.E., 1.35; Birmingham, Mountain Sem. Bd., 100; Clearfield, 40; Duncansville, 10; E. Kishacoquillas, 39.65, Bd., 5; Hollidaysburg, 5, Charlotte Irvine Bd., 12, Hope Bd., 10.50, Valley Gleaners, 9, Whatsoevers, 23.50, Willing Workers, 28.50; Huntingdon, Y.L.B., 13.50, Earnest Workers, 5; Logan's Valley, 13.25; Lower Spruce Creek, 5; Lower Tuscarora, S.C.E., 6.25; Mifflintown, 35.50, Y.L.B., 14.31, Cedar Spring Bd., 13.37; Milroy, 20; Mt. Union, 51.25, Y.L.B., 17, Daisy Bd., 18; Penfield, Do-your-best Bd. (final payment in this Presb'y), 11.35; Sinking Valley, 32.66, Gleaners, 21.17; Spring Creek, 63.76; State College, 22.40; Tyrone, 71.57, Moore Bd., 18.05, Helpers, 8.13; Winburn, 6, 1,118.03

KITTANNING.—Apollo, 32.77, Hopeful Bd., 2.95, Faithful Workers, 1.78; Elder's Ridge, 61.50; Freeport, 43; Gilgal, 6; Jacksonville, 21, S.S., 35; Rockbridge, 8; Rural Valley, 15; Saltsburg, 35; West Lebanon, 20.70, Mr. Wm. Dible's cl., 12.55, Miss Townsend's cl., 5.20, 376.45

NEWARK.—Bloomfield, 1st, 127.50; Westminster, S.S., 27.88.; Caldwell, 70.75; Montclair, 1st, 200, Y.L.B., 30; Newark, 2d, 125; 3d, 174.68; Bethany, S.S., 30; High St., 79.53; So. Park, 87.79; Woodside, 15, 968.13

NEWTON.—Blairstown, 15.50; Stewartsville, 12.50, 28.00

NORTHUMBERLAND.—Williamsport, 3d, S.S., 50.00

PITTSBURG AND ALLEGHANY COM.—Alleghany, 1st (th. off. 2), 52; Central, th. off., 30; McClure Ave., 43; North (th. off., 20), 280; Avalon, S.C.E., Jr., 5.16; Bellevue, th. off., 16.72; Bethel (th. off., 50), 100, Legacy, Mrs. Rebecca Caldwell, dec'd, 50; Freedom, 5; Glenshaw (th. off., 13), 27; Hazlewood (th. off., 1.70), 26.70, S.S., th. off., 10.20; Hiland, 100; Hoboken, Y.L.B., 25, Missionary Chips, 2; Homestead, 43.05, Ministering Children, 13; Ingram, th. off., 25.10, S. C.E., 10; Lebanon, th. off., 3; Leetsdale, th. off., 28.70; McDonald (th. off., 52.78), 63.83; M'Kee's Rocks, 6.25; Monongahela City, th. off., 11.25; Mt. Carmel, 7.50; Oakdale, 13.85, Earnest Workers, th. off., 10; Oakmont, th. off., 25; Pittsburg, 1st, 235, Young Voyagers, 25; 3d (th. off., 5), 285; 6th (th. off., 15), 65, Juvenile Circle, 15; 7th, th. off., 8.25, Goheen Bd., 25; Bellefield (th. off., 50), 72.75; East Liberty, (th. off., 321.20), 499.20; Edgewood, th. off., 17.26; Highland (th. off., 54), 70.40; Homewood, th. off., 24, Jewels, 15; Lawrenceville (th. off., 28), 63, Willing Workers, 7, Linn Bd., 25; Park Ave. (th. off., 200.30), 218.75, Gleaners, 23, Chalfant Bd., 83.58; Point Breeze, th. off., 133.50; Shadyside, th. off., 145; South Side, th. off., 6; Sewickley (th. off., 43.60), 89.25; Sharpsburg (th. off., 51.31), 73.01; Tarentum (th. off., 31), 51.72; Wilkinsburg, Moore Bd., th. off., 6.22; Young People's Branch, 50; cash, 2.36, 3,367.56

ST. CLAIRSVILLE.—Buffalo, 55; Cadiz, Earnest Workers, 40; Coal Brook, 5; Crab Apple, 39.15, Gleaners, 21.05; Kirkwood, Azalea Bd., 7.35; Lore City, 14, S.C.E., 3.63; Mt. Pleasant, 18.60; New Athens, Y.L.B., 19.50; New Castle, 3.85; Nottingham, 23.25, Y.L.B., 15.41, Hyacinths, 10.15; Powhatan, Busy Bees, 4; Rock Hill, 5; St. Clairsville, 50, 335.12

UNION.—New Providence, 30; Rockford, th. off., 5.20, 35.20

WASHINGTON.—Wheeling, 1st, 150, a member, th. off., 300, Bessie Vance Bd. (for last year), 50, 500.00

MISCELLANEOUS.—Kingston, Pa., Mrs. Ellen L. Welles, 25; Saltillo, Mexico, Anita, Bernadina and Carmen Boyce, 3; Spring Valley, N. Y., Bessie and Donald, 50 cts.; Unionvale, O., Mrs. M. K. Black, 8; interest on investment, 10, 46.50

Total for February, 1893,	$8,515.38
Total since May 1, 1892,	59,491.03

MRS. JULIA M. FISHBURN, *Treas.*,
March 1, 1893. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to February 20, 1893.

ALTON.—Alton, 5.10; Belleville, 5.73; Carlyle, 16.69; Chester, 4; Collinsville, 2.60; Jerseyville, 47.21; Lebanon, 7; Sparta, 16.25, S.S., 12.50 (less Presb'l exp., 3.50), 113.58

CENTRAL DAKOTA.—Blunt, C.E., 5; Brookings, 22.37; Flandreau, 2.48; Volga, 2.50; Huron, 39.03, S.S., 25; Manchester, 1.25; Miller, 1, 98.63

CHICAGO.—Chicago, 1st, 477.11; 2d, 223.55, pr. off., 300; 1st and 2d, Jr. C.E., 3.38; Erie Chapel, C.E., 25; 4th, 540.50, Do Tell Soc., 10.58; 5th, 11.90, th. off., 6; 6th, 47.40, C.E., 13.50; 8th, 12; Forty-first St. Ch., 50; Ch. of the Covenant, 29.88; Kankakee, 28.75; Englewood, 1st, S.S., 50; Evanston, 14; Highland Park, 4; Hyde Park, S.S., 80; Lake Forest, 201.78, Y.P.S., 52.65, S.S., 30, University Soc., 10; Manteno, 6; Oak Park, 50; Peotone, Light Bearers, 20; Riverside, 3, 2,300.98

DENVER.—Denver, Westminster Ch., 11.35; Capitol Ave. Ch., 15; Central Ch., 59.36, Y.L.B., 90, Mrs. Blaine and Mrs. Hobbs, 10; First Ave. Ch., 5.80; Twenty-third Ave. Ch., 70, Midway Club, 15, Willing Workers, 25, Helping Hands, 10; North Denver, 3.75; Golden, 4.16; Littleton, 8.42; Hyde Park, 3, 330.84

DES MOINES.—Des Moines, Central Ch., 75; Highland Park Ch., 5; Dexter, 12.50; E. Des Moines, 1st, 13.75; Indianola, 6.25; Newton, 8.15, pr. off., 15.03; Winterset, 17.17, Faith Bd., 8, 160.85

DULUTH.—Cloquet, 2.87; Duluth, 1st, 68.39; W. Duluth, Westminster Ch., 9.15; Lakeside, Irwin Soc., 57; Two Harbors, 2.50, S.S., 23.75; Willow River, 5, 168.66

FARGO.—Hillsboro, 6.25; Jamestown College, 18.85, 25.10

FT. WAYNE.—Ft. Wayne, 2d, 5; Lima, S.S., dime off., 2.79; Ossian, 15, 22.79

FLINT.—Lapeer, 20, S.S., 50, 70.00

FREEPORT.—Argyle, 64.03; Galena, 1st, 5; Polo, 12; Oregon, 22.68; Winnebago, 56.95, 160.66

IOWA.—Burlington, 43.35; Fairfield, 25, the Gleaners, 25; Kossuth, 10; Keokuk, 25; Middletown, 18, S.S., 1.50; Morning Sun, 3; Mt. Pleasant, 25; Spring Creek, 4.40, 180.25

KEARNEY.—Burr Oak, 4; Central City, S.S., Christmas off., 7.74; Kearney, 13.32; Wood River, 3.85, Bd., 1.55, 30.46

LA CROSSE.—West Salem, 25.33

LIMA.—Ada, S.S., 12.60; Findlay, Lilies of the Field, 54, 66.60

MADISON.—Kilbourne, 23; Madison, pr. off., 73.20; Prairie du Sac, 11.50; Miss Bassett, 1, 108.70

MATTOON.—Mattoon, 33; Neoga, 13.50; Taylorville, 12.25; Tuscola, 17.76; Arcola, C.E., 3, 70.51

MILWAUKEE.—Milwaukee, Calvary Ch., S.S., 25, Miss G.'s cl., 5; Immanuel Ch., 107.87, 137.87

MONTANA.—Deer Lodge, Y.L.B., 5; Helena, 6.20, 11.25

NEBRASKA CITY.—Beatrice, 12.87; 2d, S.S., 1.60; Bennett, 4.50; Hubbell, 75 cts.; Utica, 3.35; York, Jr. C.E., 15, 38.07

OTTAWA.—Aurora, 17.50, C.E., 5; Earlville, Always Ready Bd., 5; Mendota, C.E., 13.40; Ottawa, C.E., 5; Sandwich, 60; Streator, 25, 130.90

PEORIA.—Canton, 64.47, S.S., 6.67; Edwards Station, Miss S. A. Howarth, 30; Elmira, C.E., 5; Eureka, C.E.,

5.37; Knoxville, 13.75; Lewistown, S.S., 11.51; Peoria, 1st, 161.02, E. R. Edwards Bd., 12.07, C.E., 5, Y.L.S., 4.50; 2d, 17.85, Mrs. Elizabeth Griswold, 100, C.E., 5; Pottstown, S.S., 7.50, 449.71

SAGINAW.—Mt. Pleasant, 2.31

ST. PAUL.—Hastings, 3.30, S.S., 2.70, Columbian off., 6.80; Macalester, 4.35, Girls' Circle, 10, Golden Rule Bd., 7.75; Merriam Park, Wayside Gleaners, 2.50; Minneapolis, Bethlehem Ch., 20.02, C.E., 12.50; Highland Park Ch., 32.80; Westminster Ch., 105.15, Y.W.S., 60, a friend, 12; St. Paul, 9th, 6.80; Arlington Hills Ch., 6; Dayton Ave. Ch., 50, Pearl Gatherers, 4.59; Goodrich Ave., C.E., 8.01, C.E., Jr., 1.33; House of Hope Ch., 100 (less 9, returned), 447.69

SPRINGFIELD.—Bates, 7.50; Chatham, 5.40; Decatur, 100, Brier Bd., 5; Divernon, 5.50; Brush Creek Ch., Mrs. Marianna Brown, 50; Farmingdale, 25; Greenview, 11.76; Irish Grove, 4.50; Jacksonville, Presbyterian Ch., 18.50; State St. Ch., 100.80; Westminster Ch., 11; Portuguese Ch., 2; Lincoln, 32.50; Macon, 12.50; Maroa, 15.25; Mason City, 5; N. Sangamon, 22; Petersburgh, 6.20; Pisgah, 13.50; Springfield, 1st, 45.40, S.S., 40, Y.L.S., 55, Busy Bees, 9; 2d, Y.L.S., 15; 3d, 12; Portuguese Ch., 2; Woodson, Unity Ch., 10, 642.31

WATERLOO.—Ackley, S.S., 18.10; Cleves, E. Friesland, 3.30; Crystal, Salem Ch., 6, C.E., 4.27; Dysart, 2.45; Grundy Centre, 3, C.E., 3.75; Janesville, 1.44; Marshalltown, C.E., 5; State Centre, 10, Livingstone Bd., 3.61, S. S., 7.20; Williams, 5.41; W. Friesland, 4.85, 78.38

WINNEBAGO.—Florence, 15; Marinette, 30.07, Passover off., 29.85, Earnest Workers, 10, 84.92

MISCELLANEOUS.—Wabasha, Minn., Miss S. R. Cruft, 5; Prairie City, Ia., Miss Jane Elliott, 30; Miles City, Mon., C. R., 5; Ottumwa, Ia., 50 cts.; Goodwill, S. D., Whatsoever Bd., 5; income from real estate, 340.10; Shantung Fund, 21.20; Sciota, Ill., Mrs. Jane M. Painter, 1; Warren, Minn., 1; Erie St. Chapel, Chicago, a friend, 4, 412.80

Total for month,	$6,379.15
Total receipts since April 20, 1892,	49,399.24

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Feb. 20, 1893. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for February, 1893.

BINGHAMTON.—Binghamton, 1st, 87.50, S.S., 50, Primary Dep't, 5; Union, Miss Susan Morse, 5, 147.50

BOSTON, MASS.—Antrim, N. H., 5; Boston, Columbus Ave., 5, p. off., 25, Y.L.S., p. off., 24, Greene Bd., 20; Scotch, 10; East Boston, 20, p. off., 10; Houlton, Me., 5, Here-am-I Bd., 12; Londonderry, N. H., 7.45; Lowell, 12.50, p. off., 7.50; Manchester, N. H., 5; Newburyport, 1st, 8.58; Portland, Me., 3.75, Y.P.S.C.E., 20; Windham, N. H., p. off., 6.70; Woonsocket, R. I., 1.75, 209.23

BROOKLYN.—Brooklyn, Classon Ave., 52.29, p. off., 172, S.S., 50; Duryea, S.S., 50; 1st, 12.22, p. off., 78.50; Greene Ave., 4.23; Lafayette Ave., Cuyler Bd., 50; Memorial, 25.08; Ross St., 29.95; 2d, 52.72; Throop Ave., 21.30, Girls' Bd., 1.71, S.S., Little Workers, 20.42, Mission, Mothers' Meeting, 1.17, 621.77

BUFFALO.—Buffalo, Bethany, Mary and Martha Bd., 50; Central, 90; Ch. of the Covenant, 10; Jamestown, Elliott Bd., 20; Springfield, 25; Westfield, 30, 225.00

CAYUGA.—Auburn, 1st, 7; 2d, 35; Westminster, Girls' Bd., 1; Dryden, Evening Star Bd., 13; Fair Haven, 6.50; Five Corners, 13; Owasco, 18.36, 93.86

CHEMUNG.—Elmira, Lake St., 65.00

EBENEZER, KY.—Flemingsburg, 21.75; Greenup, 3; Lexington, 2d, 50; Paris, 20.50; Sharpsburg, 4.19, 99.44

GENEVA.—Canandaigua, 62.50; Geneva, 1st and North, 10; 1st, Y.L.S., 40; North, Y.L.S., 50; Naples, Millard Soc., 20; Penn Yan, 40; Seneca Falls, 70; Shortsville, Carrier Doves, 5; Trumansburg, 12.50, 310.00

HUDSON.—Florida, Y.L.S., 25; Milford, Pa., 3.22; Nyack, 25, S.S., 10; Port Jervis, 11.25; Roscoe, 2.10; Washingtonville, 25, 101.57

LOUISVILLE, KY.—Kuttawa, Hawthorne Chapel, 6.00

NASSAU.—Astoria, 14.60; Far Rockaway, Miss. Bd., 9; Freeport, 2.70, p. off., 3, S.S. Miss. Soc., 27.92; Glen Cove, 10.50; Hempstead, 8.75, p. off., 7.79; Huntington, 1st, 17, Willing Workers, 40; 2d, 4; Jamaica, 100, p. off., 22.10; Newtown, 5; Oyster Bay, S.S., 9.25; Springfield, 8.17, 289.78

NEW YORK.—Montreal, Can., American Presbyterian, 194.50, p. off., 145.50; New York, Brick, a friend, 5, Branch, S.S., 245; Fifth Ave., 1,000, Seed Sowers, 20; 4th, Silver Link Soc., A. D. Kydd memorial, 35; Harlem, 50; Madison Sq., 284; University Pl., 300, Boys' Miss. Soc., 51; a friend, 200; Miss Wheeler, *special*, 100, 2,630.00

NORTH RIVER.—Amenia, 13; Amenia, South, Webutuc Bd., 14.57; Cold Spring, Willing Workers, 7.50; Newburgh, Calvary, 44, S.S., 10; Smithfield, Happy Pilgrims, 15; Wappingers Falls, 5, 109.07

OTSEGO.—Delhi, 2d, 7.05

ROCHESTER.—Groveland, 8.75; Rochester, Calvary, 25; Central, 100, in mem. Mrs. Nichols, 38.50, Jenny Lush Soc., in mem. Mrs. Nichols, 4.50; Emmanuel, J.C.E., 3; 1st, 25, Girls' Bd., 25; Memorial, in mem. Mrs. Nichols, 7.25, King's Messengers, in mem. Mrs. Nichols, 5; St. Peter's, Y.L.S., 5.50; Sparta, 2d, 6, in mem. Mrs. Nichols, 3, 256.50

UTICA.—Boonville, 25; Clayville, several ladies, 2.50; Clinton, 43.75, Houghton Sem., Y.L.S., 25; Ilion, 15, th. off., 5.59, Willing Workers, 10; Lyons Falls, *special*, 10; New Hartford, th. off., 14.32; Oneida, King's Messengers, 10; Oneida Castle, 15; Rome, Y.P.S.C.E., 25; Utica, Bethany, th. off., 40, Miss Gilbert, th. off., 16.31; 1st, 125, th. off., 79.07, Y.L.S., th. off., 24.30, Do-good Bd., 10, S. S., dime off., 29; Memorial, th. off., 20.41; Olivet, Mission Brigade, 5; Vernon, 16; Waterville, 50; Westernville, 5, S.S., 5; Utica Branch, 25, 651.25

WESTCHESTER.—Bridgeport, Conn., 92.40; Dobbs Ferry, 81; Mt. Kisco, 5; New Haven, Conn., 10; New Rochelle, 1st, 38.16; Peekskill, 1st and 2d, Cheerful Workers, 71.46, Clinton Bd., 15; Stamford, Conn., King's Daughters, 30; Thompsonville, Conn., 36; Yonkers, 1st, 75; Presb'l Soc., 1, 455.02

MISCELLANEOUS.—A friend in sympathy, 400; Washington, D. C., friends, 9, 409.00

TRIPOLI, SYRIA.—The Light Bearers, 10.00

LEGACY.—Binghamton Presbytery, Nineveh, Miss Maria Taggart, 50.00

Total,	$6,747.04
Total since April 1, 1892,	39,787.75

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
30 West Seventeenth St., New York City.

Receipts of the Woman's Presbyterian Board of Missions of the Southwest for the month ending February 24, 1893.

EMPORIA.—Arkansas City, 5; Caldwell, Calvary Ch. S.S., 4.73; Wichita, 1st, 22.66, 32.39

HIGHLAND.—Frankfort, Hopewell, 10.34

KANSAS CITY.—Creighton, O.B.M.S., 2.50; Kansas City, 2d, 50, Primary S.S., 149.33, 201.83

NEOSHO.—Neodesha, 7.73, Children's Bd., 1.52, Mrs. C. T. McClurg, 10, Parsons, Y.P.S.C.E., 4, C. M. Condon, 1.25, 24.50

OSBORNE.—Oberlin, Western Workers, 2.00

PALMYRA.—Lingo, 1; Louisiana, 5.43; Macon, 8.16; New Cambria, 5, 19.59

SOLOMON.—Belleville, S.S., 2; Herington, 5; Wilson, Y. P.S., 15; Presb'l, 10, 32.00

ST. LOUIS.—Mrs. Geo. Ruhland, 2.50

TOPEKA.—Baldwin, 1st, C.E., 4.74; Black Jack, 18; Mulberry, 10; Topeka, 1st, Y.W.S., 20; Topeka, 1st, 8, C.E., 1.36; —, 3d, 2.65, 64.75

MISCELLANEOUS.—Florence, C.E., 1.78; Mrs. L. B. Hunter, 1, 2.78

Total receipts,	$392.68
Previously acknowledged,	4,981.06
To date,	$5,373.74

MISS JENNIE MCGINTIE, *Treas.*,
4201 Annex, Page Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions to February 23, 1893.

LOS ANGELES.—Glendale, S.C.E., 2; Pomona, Lucy Gordon Bd., 25, 27.00

MISCELLANEOUS.—Women's For. Miss. Soc. of the American Pres. Ch., Montreal, Canada, 75.00

Total for month,	$102.00
Total since March 25, 1892,	5,290.71

MRS. E. G. DENNISTON, *Treas.*,
933 Sacramento St., San Francisco, Cal.

INFORMATION
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CONSERVATION, INC